THE

MONTHLY EPITOME,

For APRIL 1800.

XXVI. *Obſervations on a Tour through the Highlands and Part of the Weſtern Iſles of Scotland*, particularly Staffa and Icolmkill: to which are added, a Deſcription of the Falls of the Clyde, of the Country round Moffat, and an Analyſis of its mineral Waters. By T. GARNETT, M. D. Member of the Royal Medical, Phyſical, and Natural Hiſtory Societies of Edinburgh; the Literary and Philoſophical Society of Mancheſter; the Medical Society of London; the Royal Iriſh Academy; and Profeſſor of Natural Philoſophy and Chemiſtry in the Royal Inſtitution of Great Britain. Illuſtrated by a Map and fifty-two Plates, engraved in the Manner of Aquatinta, from Drawings taken on the Spot by W. H. Watts, Miniature and Landſcape Painter, who accompanied the Author on his Tour. 2 vols. 4to. pp. 613, and Index. 2l. 12s. 6d. *Cadell and Davies.*

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EXTRACTS.

AGRICULTURE OF DUMBARTONSHIRE.

"AGRICULTURE, in this county, has not had much attention paid to it, at leaſt to its improvement, till within a very few years; but the public ſpirit has of late been conſiderably roufed to this moſt uſeful and independent occupation; and the county of Dumbarton, which is very capable of improvement, is faſt advancing in its agricultural progreſs. The farmers in this neighbourhood do indeed poſſeſs numerous advantages; being ſo near a ſeaport-town, they have high prices, and ready money, for every thing they raiſe. Wheat is ſown in October, November, December, and even in January, and is generally reaped in Auguſt. Oats are ſown from the end of March to the middle of April; and reaped about the end of Auguſt, September, or ſometimes not till October. Barley is ſown about the end of May, or beginning of June, and reaped in Auguſt or September. As the latter part of the ſeaſon is often very wet, the corn, and particularly oats, ſuffer very much, eſpecially when it is not reaped till late in October. Would it not be advantageous, in moſt parts of the weſt and north of Scotland, to procure ſeed corn from countries ſtill farther north, which is known to ripen ſooner than the ſeed of the country? In Lapland, barley ripens in ſixty days; whereas in the ſouth of France, it takes no leſs than 130 or 140 days to ripen it. The ſame holds true, though not perhaps to ſuch a degree, with reſpect to ſeeds brought from theſe countries. This depends upon the different ſtate of the irritable principle; both the plants and animals of northern climates poſſeſſing more irritability than thoſe of ſouthern latitudes, the irritability of theſe laſt being exhauſted by the ſtimulus of heat. I could wiſh to direct the attention of the weſtern parts of Scotland to this circumſtance, as it would certainly be important to haſten the harveſt in theſe countries as much as poſſible. Auguſt is the month in which the leaſt rain falls here during the ſummer, excepting June: September and October are often very wet. During theſe months, not only a great quantity of rain falls, but it is more conſtant, accompanied by a cold and cloudy atmoſphere, which is very unfavourable either to the ripening of grain, or drying it after it is cut." *Vol.* i. *p.* 24.

SINGULAR INSTANCE OF NONCONFORMITY.

From Dr. M'Intire's Statiſtical Account.

"AT the revolution, when preſbytery was at laſt re-eſtabliſhed in North Britain, a Mr. Dugald Lindſay was the epiſcopal miniſter of Glenorchay. Mr. Lindſay would not conform. Preſſed by the ſynod of Argyle, the noble patron wrote a letter of invitation to a preſbyterian probationer in the ſhire of Perth, to be miniſter of

Glenorchay. He accepted; came on the cloſe of the week to the pariſh, but could find no houſe to receive him, or perſon to make him welcome. In his diſtreſs, he was driven to the houſe of the man whom he came to ſupplant, and was received with a cordiality and kindneſs becoming a miniſter of the Goſpel. Over the whole pariſh there was a ſtrong ferment. People of all ages and conditions aſſembled from all quarters, in the church-yard, on Sabbath, long before the uſual hour of worſhip. At the appearance of the ſtranger, accompanied by their own beloved paſtor, there was a general murmur of indignation. Twelve armed men with drawn ſwords ſurrounded the aſtoniſhed intruder. Two bagpipes ſounded the *march of death*. Unmoved by the tears and remonſtrances of Mr. Lindſay, in this hoſtile and awful form they proceeded, with their priſoner, to the boundary of the pariſh, and of the county. There, on his bended knees, he ſolemnly engaged never more to enter the pariſh, or trouble any perſon for the occurrences of that day. He was allowed to depart in peace, and he kept his promiſe. The ſynod of Argyle were much incenſed; time cooled their ardour; the patron was indulgent, Mr. Lindſay deſerving and beloved by the people. He continued in the undiſturbed poſſeſſion of his charge more than thirty years after the aforeſaid event." *Vol.* i. *p.* 115.

FUNERAL DANCE AND FESTIVALS.

"IN ſome parts of the country, the funeral dances are ſtill kept up. Theſe commence on the evening after the death. All the neighbours attend the ſummons; and the dance, accompanied by a ſolemn melancholy ſtrain called a lament, is begun by the neareſt relatives, who are joined by moſt of thoſe preſent: this is repeated every evening till the interment. Theſe dances may, perhaps, be intended as an expreſſion of joy that their friend is removed from this vale of tears and miſery, to a better ſtate of exiſtence. We find that moſt rude nations give vent to their feelings, both on joyful and ſorrowful occaſions, by dancing and muſic; in this manner they celebrate the death of warriors, and excite each other to ſuffer with unſhaken firmneſs. There is ſomething in the idea of dancing to expreſs ſorrow, againſt which the mind accuſtomed to modern refinement in manners, naturally ſeems to revolt; but it conveys no abſolute impropriety, nor in its conſequences does it lead to any moral turpitude or impiety. I cannot ſay ſo much with reſpect to another prevailing cuſtom in the highlands, which is certainly highly indecorous, and deſtructive of every good principle; I allude to their habit of drinking at funerals. A neighbourhood ſcarcely ever, I believe, aſſemble upon theſe occaſions, without raiſing their drooping ſpirits above the ordinary pitch, by whiſky, the favourite liquor of the country. The following circumſtance was related to us by an eye-witneſs:

"A perſon, originally from Oban, had ſpent ſome time in the neighbourhood of Inverary, in the exerciſe of ſome mechanic art, and dying there, his corpſe, at his own requeſt, was carried by his friends towards Oban for interment. On a hill between Inverary and Loch-awe, juſt above Port Sonachan, they were met by the relations of the deceaſed from Oban, who came to convey the corpſe the remainder of the way. The parting could not take place without a glaſs of ſpirits, that had been plentifully provided by the Oban party; and before they ſeparated, above forty corpſes were to be carried down the hill, in which, however, animation was only ſuſpended, for they all recovered the next day." *Vol.* i. *p.* 119.

ST. CONNAN'S WELL.

"ABOUT a quarter of a mile eaſtward from the inn of Dalmaly, is the well of St. Connan: the water is remarkably light and pure, but does not appear to be impregnated with any mineral. St. Connan was the tutelar ſaint of the country. He lived near the well, and bleſſed the ſpring. On a little eminence hard by, in a humble cot, about twenty-five years ſince, dwelt a poor old man, principally ſupported by the well of St. Connan. The whole day he ſat, generally at the door of his cot, ready to give paſſengers a draught of his favourite ſpring, for which he generally received ſome ſmall conſideration. It is almoſt incredible what quantities he himſelf daily drank, for the ſpace of forty-four years that he lived near the well. He never

never had a complaint; and arrived at the age of eighty-ſix, in the exerciſe of all his mental faculties. The evening before he died, he was ſeen drinking at the well as uſual; but though this practice had prevented diſeaſe, it could not ſave him from the hand of death. He retired to his cell, and in the morning was found dead in his bed. A few ſhillings were found in an old rag beſide him. He had exacted a promiſe from the miniſter of the pariſh, that no one after him ſhould occupy the hut; and about this he diſcovered an anxiety not to be accounted for. The day he was buried, the hut was demoliſhed.—It would not, indeed, as Dr. M'Intire obſerves, have been eaſy to have found a new occupant, for the whole inſide of his ſolitary habitation was lined with fragments of coffins, brought from the church-yard year after year, as repairs were needed." *Vol.* i. *p.* 122.

CURIOUS CUSTOM AT DUNSTAFFNAGE.

"THERE is a cuſtom ſtill in uſe at Dunſtaffnage, which expreſſes, in no unpleaſing manner, at once the hoſpitality of the country, and the attachment of the people to their chief. When a company of unexpected ſtrangers arrive, which is by no means uncommon in the highlands, a pole is immediately erected on the battlements of the caſtle, with a table-cloth affixed to it for a flag. This ſerves as a ſignal to the tenants of certain poſſeſſions, to bring freſh ſalmon, or any other fiſh that may be in ſeaſon. Other tenants embrace that opportunity of ſhowing their attachment, or paying their court to the laird, by preſenting any thing that is rare, or which they think may be acceptable.

"We were informed that this ancient ſeat of kings, and the adjoining lands, were offered to ſale: indeed we were ſurpriſed to find many of the highland eſtates in the ſame ſituation, though, till within theſe laſt fifty years, ſuch a circumſtance was ſeldom heard of; but then luxury had not reached theſe diſtant parts. Proprietors lived at home, and ſubſiſted chiefly on the produce of their own lands, which enabled them to exerciſe a princely hoſpitality. They were beloved and revered by their tenants; but times are now changed:—the highland lairds reſort frequently to the metropolis, where their incomes will by no means ſupport them in the ſtyle in which they think they have a right to appear. At preſent a purchaſer might find at leaſt 150,000*l.* worth of highland property in the market. This, however, though it is a private loſs, may perhaps be conſidered as a public benefit. A ſpirit of induſtry and adventure is certainly excited, by the proſpect of one day being able to obtain a ſpot of one's native land, which a perſon may call his own. The greateſt evil that attends a change of property in theſe parts is, that eſtates are often bought by ſtrangers, who have no attachment to the country, and who do not, therefore, reſide on them, but let them to tackſmen, who offer the greateſt rent." *Vol.* i. *p.* 138.

IMPOLICY OF THE SALT LAWS AT MULL.

"IN order to procure ſalt for the purpoſe of curing fiſh, thoſe who want it are obliged to go for it to Oban, and at the cuſtom-houſe make oath, that the ſalt which they purchaſe is for the curing of herring only; they muſt at the ſame time give a bond, which is not diſcharged till they take the herring, and what ſalt may remain above the quantity allowed for a certain number, to Oban, a diſtance of twenty miles. Indeed, from many parts of the iſland, they are obliged to go double that diſtance to a cuſtom-houſe, for a few baſkets of ſalt, and return to the ſame cuſtom-houſe with the little fiſh they have cured, or perhaps with the ſalt, without any fiſh at all. Beſides, the people will never go to a diſtant cuſtom-houſe for ſalt, till the herring appear in the lochs, from the well-grounded fear that the fiſhing may fail; and that, having no proper place in which to keep the ſalt, it may in different ways be embezzled, and they incur all the penalties of the ſalt laws. Even when the herring do appear, the weather may be bad, the diſtance of the cuſtom-houſe great, the ſalt damaged in their open boats, and the herring in a great meaſure diſappear; or at leaſt much valuable time be loſt before they return home to the fiſhing." *Vol.* i. *p.* 149.

(To be continued.)

XXVII.

XXVII. *Symes's Account of an Embaſſy to Ava.* (Continued from p. 93.)

SHOEMADOO, THE GREAT TEMPLE AT PEGUE.

"THE object in Pegue that moſt attracts and moſt merits notice, is the noble edifice of Shoemadoo, or the Golden Supreme. This extraordinary pile of building is erected on a double terrace, one raiſed upon another: the lower and greater terrace is about ten feet above the natural level of the ground, forming an exact parallelogram: the upper and leſſer terrace is ſimilar in ſhape, and riſes about twenty feet above the lower terrace, or thirty above the level of the country. I judged a ſide of the lower terrace to be 1391 feet; of the upper, 684. The walls that ſuſtained the ſides of the terrace, both upper and lower, are in a ruinous ſtate; they were formerly covered with plaſter, wrought into various figures; the area of the lower is ſtrewed with the fragments of ſmall decayed buildings, but the upper is kept free from filth, and is in tolerably good order. There is reaſon to conclude that this building and the fortreſs are coeval; as the earth of which the terraces are compoſed, appears to have been taken from the ditch; there being no other excavation in the city, or in its neighbourhood, that could have afforded a tenth part of the quantity.

"The terraces are aſcended by flights of ſtone ſteps, which are now broken and neglected; on each ſide are dwellings of the Rhahaans, raiſed on timbers four or five feet from the ground; theſe houſes conſiſt only of a large hall; the wooden pillars that ſupport them are turned with neatneſs; the roofs are covered with tiles, and the ſides are made of boards; there are a number of bare benches in every houſe, on which the Rhahaans ſleep: we ſaw no other furniture.

"Shoemadoo is a pyramidical building, compoſed of brick and mortar, without excavation or aperture of any ſort; octagonal at the baſe, and ſpiral at top; each ſide of the baſe meaſures 162 feet; this immenſe breadth diminiſhes abruptly, and a ſimilar building has not unaptly been compared in ſhape to a large ſpeaking-trumpet.

"Six feet from the ground there is a wide projection that ſurrounds the baſe, on the plane of which are fifty-ſeven ſmall ſpires of equal ſize, and equidiſtant; one of them meaſured twenty-ſeven feet in height, and forty in circumference at the bottom. On a higher ledge there is another row, conſiſting of fifty-three ſpires of ſimilar ſhape and meaſurement.

"A great variety of mouldings encircle the building, and ornaments ſomewhat reſembling the fleur-de-lys ſurround the lower part of the ſpire: circular mouldings likewiſe girt it to a conſiderable height, above which there are ornaments in ſtucco, not unlike the leaves of a Corinthian capital; and the whole is crowned by a *Tee*, or umbrella, of open iron-work, from which riſes a rod with a gilded pennant.

"The tee or umbrella is to be ſeen on every ſacred building that is of a ſpiral form: the raiſing and conſecration of this laſt and indiſpenſable appendage, is an act of high religious ſolemnity, and a ſeaſon of feſtivity and relaxation. The preſent king beſtowed the tee that covers Shoemadoo. It was made at the capital: many of the principal nobility came down from Ummerapoora to be preſent at the ceremony of its elevation.

"The circumference of the tee is fifty-ſix feet; it reſts on an iron axis fixed in the building, and is farther ſecured by large chains ſtrongly rivetted to the ſpire. Round the lower rim of the tee are appended a number of bells, which, agitated by the wind, make a continual jingling.

"The tee is gilt, and it is ſaid to be the intention of the King to gild the whole of the ſpire. All the leſſer pagodas are ornamented with proportionable umbrellas of ſimilar workmanſhip, which are likewiſe encircled by ſmall bells.

"The extreme height of the edifice, from the level of the country, is 361 feet, and above the interior terrace, 331 feet.

"On the ſouth-eaſt angle of the upper terrace there are two handſome ſaloons, or kioums, lately erected, the roofs compoſed of different ſtages, ſupported by pillars; we judged the length of each to be about ſixty feet, and the breadth thirty: the ceiling of one is already embelliſhed with gold leaf, and the pillars are lackered; the decoration of the other is not yet completed. They are made entirely of

of wood; the carving on the outſide is laborious and minute: we ſaw ſeveral unfiniſhed figures of animals and men in groteſque attitudes, which were deſigned as ornaments for different parts of the building. Some images of Gaudma, the ſupreme object of Birman adoration, lay ſcattered around.

"At each angle of the interior and higher terrace, there is a temple ſixty-ſeven feet high, reſembling, in miniature, the great temple; in front of that, in the ſouth-weſt corner, are four gigantic repreſentations, in maſonry, of Palloo, or the evil genius, half beaſt, half human, ſeated on their hams, each with a large club on the right ſhoulder. The Pundit, who accompanied me, ſaid that they reſembled the Rakuſs of the Hindoos. Theſe are guardians of the temple.

"Nearly in the centre of the eaſt face of the area are two human figures in ſtucco, beneath a gilded umbrella; one, ſtanding, repreſents a man with a book before him, and a pen in his hand; he is called Thaſiamee, the recorder of mortal merits and mortal miſdeeds; the other, a female figure kneeling, is Mahaſumdera, the protectreſs of the univerſe, ſo long as the univerſe is doomed to laſt; but when the time of general diſſolution arrives, by her hand the world is to be overwhelmed and everlaſtingly deſtroyed.

"A ſmall brick building near the north-eaſt angle contains an upright marble ſlab, four feet high, and three feet wide: there is a long legible inſcription on it. I was told it was an account of the donations of pilgrims of only a recent date.

"Along the whole extent of the north face of the upper terrace, there is a wooden ſhed for the convenience of devotees who come from a diſtant part of the country. On the north ſide of the temple are three large bells of good workmanſhip, ſuſpended nigh the ground, between pillars; ſeveral deers' horns lie ſtrewed around; thoſe who come to pay their devotions firſt take up one of the horns, and ſtrike the bell three times, giving an alternate ſtroke to the ground: this act, I was told, is to announce to the ſpirit of Gaudma the approach of a ſuppliant. There are ſeveral low benches near the foot of the temple, on which the perſon who comes to pray, places his offering, commonly conſiſting of boiled rice, a plate of ſweetmeats, or cocoa-nut fried in oil; when it is given, the devotee cares not what becomes of it; the crows and wild dogs often devour it in preſence of the donor, who never attempts to diſturb the animals. I ſaw ſeveral plates of victuals diſpoſed of in this manner, and underſtood it was the caſe with all that was brought.

"There are many ſmall temples on the areas of both terraces, which are neglected, and ſuffered to fall into decay. Numberleſs images of Gaudma lie indiſcriminately ſcattered. A pious Birman, who purchaſes an idol, firſt procures the ceremony of conſecration to be performed by the Rhahaans; he then takes his purchaſe to whatever ſacred building is moſt convenient, and there places it within the ſhelter of a kioum, or on the open ground before the temple; nor does he ever again ſeem to have any anxiety about its preſervation, but leaves the divinity to ſhift for itſelf. Some of thoſe idols are made of marble that is found in the neighbourhood of the capital of the Birman dominions, and admits of a very fine poliſh; many are formed of wood, and gilded, and a few are of ſilver; the latter, however, are not uſually expoſed and neglected like the others. Silver and gold is rarely uſed, except in the compoſition of houſehold gods.

"On both the terraces are a number of white cylindrical flags, raiſed on bamboo poles; theſe flags are peculiar to the Rhahaans, and are conſidered as emblematic of purity, and of their ſacred function. On the top of the ſtaff there is a henza, or gooſe, the ſymbol both of the Birman and Pegue nations.

"From the upper projection that ſurrounds the baſe of Shoemadoo, the proſpect of the circumjacent country is extenſive and picturesque; but it is a proſpect of nature in her rudeſt ſtate; there are few inhabitants, and ſcarcely any cultivation. The hills of Martaban riſe to the eaſtward, and the Sitang river, winding along the plains, gives an interrupted view of its waters. To the north-weſt, about forty miles, are the Galladzet hills, whence the Pegue river takes its riſe; hills remarkable only for the noiſome effects of their atmoſphere. In every other direction the eye looks over a boundleſs plain, checquered by a wild intermixture of wood and water.

"Not being able to procure any ſatisfactory information reſpecting the antiquity of Shoemadoo, I paid a viſit to the Siredaw, or ſuperior Rhahaan of the country; his abode was ſituated in a ſhady grove of tamarind-trees, above five miles ſouth-eaſt of the city; every object ſeemed to correſpond with the years and dignity of the poſſeſſor. The trees were lofty; a bamboo railing protected his dwelling from the attack of wild beaſts: a neat reſervoir contained clear water, a little garden ſupplied roots, and his retreat was well ſtocked with fruit-trees; ſome young Rahaans lived with him, and adminiſtered to his wants with pious reſpect. Though much emaciated, he ſeemed lively, and in full poſſeſſion of his mental faculties; he ſaid his age was eighty-ſeven. The Rahaans, although ſubſiſting on charity, never ſolicit alms, or accept of money; I therefore preſented this venerable prelate of the order with a piece of cloth, which was repaid by a grateful benediction. He told me, that in the convulſions of the Pegue empire, moſt of their valuable records had been deſtroyed, but it was traditionally believed that the temple of Shoemadoo was founded 2300 years ago, by two merchants, brothers, who came to Pegue from Tallowmeou, a diſtrict one day's journey eaſt of Martaban. Theſe pious traders at firſt raiſed a temple one Birman cubit * in height; Sigeamee, or the ſpirit that preſides over the elements, and directs the thunder and lightning, in the ſpace of one night increaſed the ſize of the temple to two cubits; the merchants then added another cubit, which Sigeamee doubled in the ſame ſhort time; the building thus attained the magnitude of twelve cubits, when the merchants deſiſted; that the temple was afterwards gradually increaſed by ſucceſſive monarchs of Pegue, the regiſters of whoſe names, with the amount of their contributions, had been loſt in the general ruin; nor could he inform me of any authentic archives that eſcaped the wreck." *P.* 186.

RELIGIOUS PROCESSIONS—CONVENTS OF THE RHAHAANS.

"THE Birmans, like all the natives of the Eaſt, are fond of proceſſions; ſcarce a week paſſes that there is not a religious diſplay in Rangoon; either a funeral of ſome perſon who leaves ſufficient to defray the expenſe of a pompous public burning, or the ceremony of admitting youths into the convents of the Rhahaans; on the latter occaſion parents vie with each other, and ſpare no coſt: the principal charge conſiſts in entertainments, and the cuſtomary preſents to the Rahaans. The age of induction is generally from eight to twelve years. When a boy is to be introduced into a convent, either as a temporary reſident, or with a view to future conſecration, his friends prepare their offerings of cloth, rice, preſerves, fruit, fans, cuſhions, mats, and houſehold utenſils. On an appointed day he parades the ſtreets, dreſſed in yellow, and mounted on a horſe richly capariſoned, led by two ſervants: a band of muſic goes before, and a party of Rhahaans encircle him: his male friends follow in a troop, and the females of their families bring up the rear, the latter carrying on their heads the offerings meant for the Rhahaans. Thus they proceed to the convent of which the novice is to become a member, where he is preſented in form to the ſenior of the brotherhood. This ceremony is repeated three times, and at each perambulation freſh preſents are to be provided.

"The kioums or convents of the Rhahaans are different in their ſtructure from common houſes, and much reſemble the architecture of the Chineſe; they are made entirely of wood; the roof is compoſed of different ſtages, ſupported by ſtrong pillars; the inſide comprehends one large hall; the whole houſe is open at the ſides: ſome are curiouſly carved with various ſymbolic repreſentations of the divinity. There are no apartments for the private recreation of the Rhahaans; publicity is the prevailing ſyſtem of Birman conduct; they admit of no ſecrets either in church or ſtate.

"From the many convents in the neighbourhood of Rangoon, the number of Rhahaans and Phonghis † muſt be very conſiderable; I was told it exceeded fifteen thouſand. This eſtimate muſt include thoſe in their novitiate. Like the Carmelites, they go barefooted, and have their heads cloſe

* "Twenty-two inches."

† "The inferior order of prieſts, vulgarly called Tallapoins."

ſhaven,

ſhaven, on which they never wear any covering.

"Yellow is the only colour worn by the prieſthood; they have a long looſe cloak, which they wrap round them ſo as to cover moſt part of the body: they profeſs celibacy, and abſtain from every ſenſual indulgence. The preſcribed puniſhment for a Rhahaan detected in an act of incontinence, is expulſion, and public diſgrace; the delinquent is ſeated on an aſs, and his face daubed with black paint, interſperſed with ſpots of white; he is thus led through the ſtreets, with a drum beating before him, and afterwards turned out of the city: but ſuch inſtances of degradation are very rare. The juniors are reſtricted from wandering about licentiouſly, either by day or night. There is a prior in every convent, who has a diſcretionary power to grant permiſſion to go abroad.

"The Rhahaans never dreſs their own victuals, holding it an abuſe of time to perform any of the common functions of life, which, ſo long as they occupy, muſt divert them from the abſtract contemplation of the divine eſſence. They receive the contributions of the laity, ready cooked, and prefer cold food to hot. At the dawn of the morning they begin to perambulate the town, to collect ſupplies for the day: each convent ſends forth a certain number of its members, who walk at a quick pace through the ſtreets, ſupporting with the right arm a blue lackered box, in which the donations are depoſited; theſe uſually conſiſt of boiled rice mixed with oil, dried and pickled fiſh, ſweetmeats, fruit, &c. During their walk they never caſt their eyes to the right or to the left, but keep them fixed on the ground; they do not ſtop to ſolicit, and ſeldom even look at the donors, who appear more deſirous to beſtow, than the others to receive. The Rhahaans eat but once a day, at the hour of noon. A much larger quantity of proviſion being commonly procured than ſuffices for the members of the convent, the ſurplus is diſpoſed of as charitably as it was given, to the needy ſtranger, or the poor ſcholars who daily attend them, to be inſtructed in letters, and taught their moral and religious duties.

"In the various commotions of the empire, I never heard that the Rhahaans had taken any active ſhare, or publicly interfered in politics, or engaged in war; by this prudent conduct they excited no reſentment: the Birmans and Peguers profeſſing the ſame religion, who ever were conquerors, equally reſpected the miniſters of their faith." *P.* 209.

VISIT FROM THE CHINESE DEPUTIES.

"THE Chineſe miniſter ſent me a polite meſſage, expreſſing his regret that he had it not in his power to viſit me in perſon, but that his two colleagues would wait on me whenever I ſhould be at leiſure to receive them; I returned my acknowledgments, and appointed the following day.

"It is cuſtomary among nations eaſtward of Bengal, when a public deputation is ſent to a foreign court, to nominate three members, who conſtitute a council; although the preſident or chief of theſe is inveſted with all the power, and controls the proceedings of the reſt, yet the diſtinction between them is not ſo wide as to preclude the juniors from a high degree of conſequence being attached to their ſtations; and in caſe of the demiſe of the principal, the ſenior ſurvivor executes all diplomatic functions, thus wiſely guarding againſt any impediment which a caſualty might throw in the way of negotiation.

"The two junior members of the Chineſe deputation came at the appointed hour, accompanied by ſeven or eight attendants. There is no perſonage on earth ſo ſolemn and ceremonious as a Chineſe officer of ſtate; his dignity is preſerved by profound ſilence, unleſs when occaſion renders it neceſſary to exerciſe the faculty of ſpeech, which is always ſlow, monotonous, and dull; even gentlemen in the familiarity of private life, ſeldom depart from their gravity, or relax into a ſmile. On entering a room where there is company, good breeding is evinced by a modeſt but pertinacious refuſal to ſit down till the maſter of the houſe is firſt ſeated, which would be an equal violation of decorum on his part. This cuſtom, I was told, ſometimes produces a very ludicrous ſcene, and the gueſts are not unfrequently obliged to be dragged to their chairs, and placed in them almoſt by compulſion. My houſe being about to undergo ſome alteration, I had cauſed a ſuite of tents, which I had

brought with me, to be pitched for our temporary accommodation; in theſe I made arrangements to receive my viſitors, who were exact to their time. On entering the door of the marquee they both made an abrupt ſtop, and reſiſted all ſolicitation to advance to chairs that had been prepared for them, until I ſhould firſt be ſeated. In this dilemma Dr. Buchanan, who had viſited China, adviſed me what was to be done; I immediately ſeized on the foremoſt, whilſt the Doctor himſelf grappled with the ſecond: thus we ſoon fixed them to their ſeats, both parties, during the ſtruggle, repeating Chin Chin, Chin Chin, the Chineſe term of ſalutation. The converſation was not at all lively or intereſting; for though I ſat between them, our words had to make a wide circuit before they reached each other's comprehenſion. I ſpoke in the language of Hindoſtan to a Muſſulman who underſtood Birman; he delivered it to a Birman who ſpoke Chineſe; this Birman gave it to the firſt official domeſtic, who repeated it to his maſter in the Chineſe tongue. Our wines, port, claret, and Madeira, all excellent of their kind, were ſerved up; theſe, however, were too cold for Chineſe palates; my viſitants did not ſeem to reliſh them; but when cherry-brandy was introduced, their approbation was manifeſted by the ſatisfaction with which each of them ſwallowed a large glaſs full of the liquor: they taſted our tea, and, before they departed, politely preſented me with ſome fans, two or three pieces of ſilk, two ſmall boxes of tea, and three bottles of ſhouchou, a very fiery ſpirit diſtilled from rice, of which the Chineſe are extremely fond. I returned the viſit on the following day, and was received with as much pomp and oſtentation as circumſtances would admit: in front of the houſe a ſilk enſign waved, on which was embroidered the imperial dragon of China, and at their gate were ſuſpended whips and chains, importing the power which the owner poſſeſſed to inflict corporal puniſhment. The two junior members met me at the threſhold of their habitation, apologized for the unavoidable abſence of the chief perſonage, and introduced me into a hall, the walls of which were concealed by ſcreens of ſilk, and the chairs covered with looſe pieces of ſatin. This interview was rendered more intereſting than the former, by a ſpontaneous queſtion on the part of the ſenior Chineſe, to know whether I had heard of the ſafe arrival of Lord Macartney in England. His Lordſhip having left China only the preceding year, it was not poſſible to have had accounts of his reaching England, and the iſſue of his Lordſhip's negotiations was at that time wholly unknown; conſequently, being unacquainted both with the objects and event of that ſplendid miſſion, I felt myſelf rather on delicate ground in regard to the inquiries which I, on my part, wiſhed to make. In order to draw ſome concluſion from their diſcourſe, I encouraged them to purſue the topic, by aſking how his Lordſhip's health had borne the viciſſitudes of climate; they replied, that they only knew of the embaſſy from report, and ſeemed reluctant to enter into particulars, with which, it is probable, they were entirely unacquainted; I did not, therefore, preſs the ſubject farther; but I was not ſuffered to remain long in doubt what their ſentiments were. Chineſe vanity ſcarcely yields to that of the Birmans; here was an opportunity, by exaggeration and miſrepreſentation, of indulging their own pride at the expenſe of the Engliſh nation, which, in the accounts circulated by them at Ummerapoora reſpecting the embaſſy to China, they did not neglect. They treated us with tea and ſweetmeats, and ſmoked their long pipes with unrelaxed ſolemnity. I repaid their civilities by giving them ſome broad-cloth and brandy, and took my leave." *P.* 293.

(To be continued.)

XXVIII. *Obſervations on the Authenticity of Bruce's Travels in Abyſſinia;* in Reply to ſome Paſſages in Brown's Travels through Egypt, Africa, and Syria. To which is added, a comparative View of Life and Happineſs in Europe and in Caffraria. By RICHARD WHARTON, Eſq. 4to. pp. 84. 5s.—Newcaſtle upon Tyne printed; *Cadell and Davies*, London.

EXTRACTS.

"I SHALL confine my attention to paſſages in which Mr. Bruce is individually cited, and cited as blameable for miſtake, miſrepreſentation, or falſehood;

falſehood: and I ſhall reduce what I find of this nature to four heads. Firſt, Mr. Bruce did not, according to Mr. Brown, reach the ſource of the Abyſſinian river: ſecondly, Mr. Bruce is groſsly miſtaken in calling the Abyſſinian river, the Nile: thirdly, Mr. Bruce exaggerates or invents the danger ariſing from the moving ſands in Africa: fourthly, Mr. Bruce miſtakes a fact, in averring that he made his drawings of the Theban Harpers, on the ſpot.

"Firſt, Mr. Bruce did not reach the ſource of the Abyſſinian river. This evidently appears to be the opinion of Mr. Brown, and he founds it on the concurrent information of a Bergoo, named Hadgi Hamad, and of an Armenian merchant. Both theſe perſons ſtated themſelves to have known Mr. Bruce, under the name of Yakub, in Abyſſinia: both agreed, in confirming his own account of the favour he enjoyed at Gondar, and of his obtaining the ſuperintendance of a province called Ras el Fil: and the Armenian 'narrated of his own accord' the ſtory told by Bruce of his ſhooting a wax candle through ſeven ſhields. The Armenian alſo repreſented the Abyſſins as a groſs ignorant people, who ate raw fleſh; but both theſe men denied that Mr. Bruce had ever viſited, what in that country are deemed the ſources of the Nile.

"I do not think it is aſſuming too much, to ſuppoſe, that if Mr. Bruce had publiſhed an account of his travels to, and diſcovery of, the ſource of the Nile, without inſerting any paſſages tending to exalt his own perſonal character, and without reciting any circumſtances relative to the manners of the Abyſſinians, abhorrent from European cuſtoms, his credit would not have been impeached; and the courſe of the Nile would have been as much determined by the teſtimony of Bruce, as that of the Maragnon by the authority of Condamine. It is therefore material to conſider thoſe paſſages, which, from their improbability, have rendered the general veracity of Mr. Bruce ſuſpected; and to inquire how far they are, in point of fact, authenticated or refuted by other evidence.

"The firſt outcry which was raiſed againſt Mr. Bruce, on the ſcore of his pretended diet, had but little effect: and the teſtimony of other writers, relative to the practice of eating the fleſh of wild beaſts, among ſavage nations, is not neceſſary to defend his aſſertion in this inſtance: we muſt allow that a man may ſo far accommodate his ſtomach to the cuſtoms of thoſe whom his curioſity prompts him to viſit, as to ſubſiſt on diet yet more repugnant to his feelings than the ſimple fleſh of lions. But that it ſhould be a prevalent habit in any nation to eat, not only raw fleſh, but fleſh yet trembling from the muſcle of a living animal, is ſo adverſe to all our ideas of delicacy, humanity, or even poſſibility, that I believe many perſons to this moment abſolutely diſcredit what Mr. Bruce has related of the Abyſſinians in that reſpect. I ſhall not enter into the poſſibility of the fact; but only deſire thoſe who are ſceptical on that ground, to read Mr. Bruce's account of the manner in which the thing is effected, calmly; and then aſk the opinion of their ſurgeon, whether it be or be not poſſible. With reſpect to the probability of ſuch a cuſtom, we muſt judge by collateral circumſtances.

"The country in which theſe brutal manners are ſtated to prevail, is ſo little known to us, that the information relative to its uſages muſt of courſe be ſcanty. But ſuch as that information is, it invariably confirms the teſtimony of Mr. Bruce: even the intelligence gleaned by Mr. Brown from his Armenian friend may have ſome degree of weight in *generals*, though I ſhall preſently have occaſion to ſet it aſide as to *particulars*. If he ever had in fact been in Abyſſinia, ſo ſtrange a cuſtom as that of eating raw fleſh could not fail to make an impreſſion on him: and accordingly we find it is one of the circumſtances which he communicated to Mr. Brown.

"I am not however willing to repoſe very great confidence in the reports of ſuch perſons as this Armenian, whether they favour my opinion or no. We have it from other authority beſides that of Mr. Brown, that ſuch people as the Armenian and the Bergoo factor, as well as the Jelabs, are not very ſolicitous about the truth of their relation, provided they can find out the object and bias of thoſe with whom they confer, and render their ſtory ſatisfactory to them. Therefore, ſince it is a fair inference from Mr. Brown's words, that the incident of the ſeven ſhields was the only one which the Armenian 'narrated of his

'own accord;' and conſequently, that the reſidue of what he ſaid, was in anſwer to queſtions; it may well be thought to have aſſumed the colour of thoſe queſtions, and, of courſe, not to be indiſputably authentic. But the accuracy of the late Sir W. Jones has furniſhed us with a document, on this ſubject, of which the validity cannot be impeached: it is to be found in the firſt volume of the Aſiatic Reſearches, and contains the ſubſtance of an account of Abyſſinia, given to Sir William Jones at Calcutta, by an Armenian merchant then in Bengal. I may boldly ſay, that the known character of Sir Willam Jones precludes any ſuſpicion of unfairneſs* in his examination of this man: and I am therefore at liberty to conſider the account given by him, as far as it goes, in the light of an unbiaſſed repreſentation. We are not indeed to expect in it a full deſcription of Abyſſinian manners, or a detail of the hiſtory, polity, and geography of that country; but what is to be found in it, on any of thoſe topics, may be implicitly relied on. In this paper, the brutal cuſtom of eating the raw fleſh of living animals, is mentioned as prevalent among the ſoldiery and peaſants, though not as univerſal, in Abyſſinia." P. 21.

"Secondly; 'Mr. Bruce is miſtaken 'in calling the Abyſſinian river the 'Nile.' In order to diſcuſs this propoſition, I ſhall firſt conſider what grounds Mr. Bruce had for the opinion which led him to call it ſo; and afterwards, what grounds Mr. Brown ſeems to have proceeded on, in ſetting that opinion aſide.

"The object of Mr. Bruce, as he expreſsly tells us, was to accompliſh what had been in vain attempted in former times; what had been the deſideratum of monarchs, as well as of philoſophers; but had, during a long ſucceſſion of ages, uniformly baffled the ſkill and enterpriſe of antiquity. He wiſhed to view the fountains of that river, *which the Greek and Roman writers had called the Nile.*

"Now, had he been at liberty to chooſe his own branch of the Egyptian river, and beſtow the name of *Nile* on that which was moſt eaſy to inveſtigate; he would have had a leſs difficult matter to compaſs, than he did in fact propoſe to himſelf; and probably would have cloſed his labours a very little way beyond Axum. But as his object was to complete what the ancients were unable to perform; to explore that region, which Diodorus had pronounced to be not only unknown but inacceſſible; it was requiſite that he ſhould take for his guide the writings of the ancients, and look for the ſources of his Nile, where they conceived the fountains of theirs to exiſt. Other rivers might indeed be more inviting, from their magnitude; or from the tract of country watered by them, being leſs obſtructed by phyſical and moral impediments; but if it appeared that they purſued a direction which could not be reconciled with the old topography, he would not have been juſtified in profeſſing himſelf to have cleared up the grand deſideratum of ancient geography, by tracing ſuch rivers to their ſources.

"If, therefore, Mr. Bruce did in fact arrive at the ſource of that river, which had been the object of former ſearch; and which the ancients, after diſtinguiſhing it by various appellations in different parts of its courſe, ſuppoſed to be the ſame ſtream that in Egypt was called the *Nile*; he certainly effected his purpoſe; and he is warranted in treating the river of which he reached the fountains, as *the real Nile*; notwithſtanding Mr. Brown may have perſuaded himſelf to differ both from ancients and moderns, and beſtow that name on the Bahr el Abiad.

"Mr. Bruce diſcovered the fountains of a river, which, riſing in the ſouthern extremity of Abyſſinia, flowed through a large lake with ſo ſtrong a current, as to preſerve the colour of its waters diſtinct from that of thoſe through which it paſſed; then taking a circuit, ſouth-eaſterly, it turned again towards the weſt, and paſſing nearer to the equator than its ſource, aſſumed a northerly direction; then traverſing Fazuclo, Sennaar, and Nubia, it joined

* "*Suſpicion of unfairneſs.* The examination alluded to took place ſome years before Mr. Bruce publiſhed his work, though long after his return from Abyſſinia; conſequently Sir William Jones had no leading grounds whereon to form his queſtions, had he been diſpoſed to obtain the deſired intelligence in that way: for little had been told, and leſs was believed, relative to Abyſſinia, prior to the publication of Mr. Bruce."

two large rivers; the Bahr el Abiad, which ran from the ſouth-weſt; and afterwards the Tacazze, which flowed from the eaſtern parts of Abyſſinia, contiguous to Adel: then, keeping the great deſert, towards Suakem, on its right, it paſſed on by Dongola to Syene." *P.* 27.

"Mr. Brown tells us, that he was induced to think 'the river, of which 'Mr. Bruce deſcribes the ſource, is 'not the true Nile, from conviction 'ſufficiently clear, ariſing both from 'reading and the ſentiments of thoſe 'who were beſt informed on the ſub-'ject.' It is to be regretted, that he has not informed us from what books in particular, and from what perſons of ſuperior intelligence, his conviction aroſe. There is indeed *one* hint from whence it has been derived; and that is, his remark in the preface to his book, 'that the Bahr el Abiad had 'been ſeen by no European.'

"It is poſſible too, that Mr. Brown's conviction may have been ſtrengthened by a belief, that, in ſize, the Bahr el Aſrek yields to the Bahr el Abiad; and that the latter, being the largeſt, muſt of courſe be the more celebrated river. I cannot however fully accede to this propoſition: admitting the Bahr el Abiad to be larger than the Bahr el Aſrek; before we can admit alſo that it is the Nile of the ancients, we muſt be ſatisfied that, prior to its entrance into Egypt, it embraces one ſide of an inſular or peninſular tract which may anſwer to the Meroe of antiquity; that it is ſubject to periodical inundation; and that it deſcribes a circuitous line in its courſe, correſponding with the deſcription of Diodorus already cited: nay, before *our* conviction that Mr. Brown is right, can be as clear as *his own*, we muſt bring the Bahr el Abiad to the teſt of Arrian's topography, and prove that its direction above Elephantine, declining from the eaſt, might juſtify Alexander in ſuppoſing the Indus to be a continuation of the Nile. Mr. Brown may ſay, that we are not certified of the contrary of all theſe particulars: I will aſk him, why he cannot leave us in poſſeſſion of a river, of which *we do* know the circumſtances analogous to the old Nile; until, in another more ſucceſsful journey, he ſhall have diſcovered that the ſame are true alſo in reſpect to the Bahr el Abiad? Let him remember the proverb, *a bird in the hand is worth two in the buſh:* if we relinquiſh the Nile we have, and Mr. Brown cannot find us another, what ſhall we ſay to him?" *P.* 40.

"Thirdly, Mr. Brown ſays, 'During the whole of my route I had rea-'ſon to ſuſpect that the accounts in 'books of travels, which have gene-'rated ſuch terrific notions of the 'moving ſands of Africa, are greatly 'exaggerated.' And he adds, what I conceive to be his inducement for forming ſuch a concluſion, as follows: 'While we remained at Leghea, indeed, 'a violent gale ſprang up from the 'north-weſt, and raiſed a cloud of 'ſand: at that time I placed a wooden 'bowl, capable of containing about 'two gallons, in the open air: thirty 'minutes had elapſed when it appeared 'completely filled with ſand.' In another place he ſays, 'While we re-'mained here' (ſc. at Leghea) 'we felt 'much inconvenience from a ſuffocat-'ing wind which blew from the ſouth, 'and raiſed the ſand in clouds.' So that it was not one wind only which had this effect. It alſo (I think) appears from Mr. Brown's expreſſions, that the conductors of caravans find great difficulty in ſteering acroſs theſe deſerts, from the fluctuations of ſand, and the different appearances aſſumed in conſequence by the country, as well as from the frequent loſs of erected marks, which are in thoſe fluctuations overwhelmed.

"Now, from theſe circumſtances, any man, thinking in the dull, ordinary way, would conceive the ſame idea of the nature of African ſands, and of the dangers to be apprehended from them, as we find in fact other travellers have entertained, and have uniformly communicated to us. No penetration, but that of ſuch a genius as Mr. Brown, could deduce, from the obſervations made by him at Leghea, and from the intelligence communicated by his fellow-travellers, ſuch a concluſion, as that all accounts of African ſands are exaggerated. It ſeems by the map, that his courſe lay through a very confined waſte; the weſtern range of Egyptian mountains extending very near it all the way on the left; the kingdom of Bornou (even ſuppoſing no intermediate mountains like thoſe of Hadahid to be ſtill more contiguous) being within a few degrees of longitude towards the weſt; and five days journey, being the utmoſt reach of deſert

ever

ever paſſed by him, without the interruption of ſome cultivated land, from north to ſouth. I think, therefore, it is more extraordinary that Mr. Brown ſhould have an opportunity of ſeeing *any ſuch* phenomena, as others, who have croſſed wider waſtes, deſcribe, than that what fell within his obſervation ſhould not be ſo very magnificent or ſo very alarming as the appearances which are mentioned by Mr. Bruce. I ſay, by Mr. Bruce; for the general term 'Books of Travels,' uſed by Mr. Brown, certainly comprehends, and I think as certainly points at, that traveller: and I believe that the animated picture he has given us, of the moving columns of ſand *, which terrified him between Goos and Aſſuan, is, in this paſſage of Mr. Brown's book, the ſecret object of animadverſion. The deſert which Mr. Bruce traverſed on his return from Abyſſinia, is, in direct extent, above five degrees of latitude; in width, there is nothing to break the force of the wind or prevent the accumulation of ſand, over a ſpace of above ſix degrees of longitude. And yet Mr. Brown maintains his own experience in the little tracts of ſand between Aſſiut and Fur, to be concluſive as to what phenomena exiſt in any deſert! The hiſtories relative to Cambyſes and the fate of his army, I take it for granted, he ſets aſide; but he does not tell us, and therefore I will not ſuppoſe, that he diſbelieves the account given by Mr. Park of what he had a melancholy occaſion of obſerving in the Sahara.

"Would not Mr. Brown think me very unjuſt, was I to deny it to be poſſible, that in thirty minutes a two-gallon bowl ſhould be filled by the moving ſands of Leghea? He certainly would; yet he ſhould conſider, that I never witneſſed any thing of the kind, though I have traverſed the ſandieſt parts of Sherwood Foreſt; nay, though I have been more than once in very extenſive rabbit-warrens, where no vegetable ſoil is viſible. I certainly am as much authorized to impute exaggeration to him, as he is in doubting the ſtatements of other travellers on this ſubject.

"But I do not diſpute the fact he mentions. Every duſty road ſhows me, that pulverized earth or ſand can be raiſed and borne along by the wind; and I will therefore admit, that where the quantity of ſand is vaſt, and the tract of country over which it is carried, of great extent, it may aſſume even the appearance of a cloud; and if *I* will go ſo far, *he*, who has witneſſed the latter phenomenon in the corner of a deſert, ought to be equally candid in admitting that the ſame means amplified, may produce a very ſerious increaſe of the ſame inconveniences. It would be no greater ſtretch in his credulity, than mine undergoes in ſubſcribing to his ſtory of the bowl, to allow that in Barabra the agitated ſands may exhibit the appearance of moving columns; that they may have overwhelmed the army of Cambyſes; or have obliterated every veſtige of Ammon's temple †.

"Fourthly, 'Mr. Bruce miſtates 'the fact of his having made drawings of the Theban Harpers, on the 'ſpot.'

"This is a ſerious charge; and in it, by the context, another charge is implicated; namely, that Mr. Bruce did not, *himſelf*, execute thoſe drawings at all. Mr. Brown ſays, 'I particularly obſerved the two harpers deſcribed

* "*Columns of ſand.* That agitated ſand will ſometimes aſſume a *columnar* appearance, Mr. Brown himſelf bears witneſs. 'One day,' he ſays, in p. 282, 'while I was ſitting in the market-place at Cobbé, I obſerved a ſingular appear-'ance in the air, which ſoon diſcovered itſelf to be a *column of ſand*, raiſed from 'the deſert by a whirlwind.' He ſubjoins, however, that 'this phenomenon 'had nothing of the tremendous appearance of the columns of ſand deſcribed 'by Bruce, as riſing between Aſſuan and Chendi; being merely a light cloud 'of ſand.' Mr. Brown cannot be ſure what this column might have been in the centre of the deſert; nor does Mr. Bruce tell us how far thoſe which alarmed him might have been waſted, when they had completely traverſed the region which gave them birth."

† "*Ammon's temple.* Many people have thought that Mr. Brown did, in point of fact, reach that temple, though he did not know it when he found it. There is reaſon to hope, that the reſearches of Mr. Hornman will throw great light on the hitherto defective accounts we have received of the Libyan Oaſes."

'ſcribed

'ſcribed by Bruce; but his engraved 'figures *ſeem* to be from memory.' And he adds; 'The French mer-'chants at Kahira informed me, that 'he brought with him *two* Italian 'artiſts.' What? *two* artiſts?—one was ſurely ſufficient either to anſwer the purpoſe of Mr. Bruce, if he did uſe ſuch aſſiſtance; or that of Mr. Brown, whether he did or no. But by proving too much, a caſe is often injured: theſe French merchants might have perſuaded Mr. Brown, perhaps, that Bruce had in his train a complete ſet of artiſts for every branch of deſign: and Mr. Brown's own experience might not extend far enough to evince the difficulty, if not the impoſſibility, of tranſporting ſuch a ſuite. But, if we give Mr. Bruce credit for common underſtanding, which even Mr. Brown will hardly withhold from him, we ſhall not ſuppoſe that he would incumber himſelf with two followers, when one would have been ſufficient to anſwer his purpoſe; and we ſhall be led to wonder, that we hear not any tidings of theſe Italian ſçavants, either from Sir William Jones's informant, or from the Armenian and Bergoo factors, on whom Mr. Brown repoſed his confidence.

"It is much to be lamented, that Mr. Brown did not favour the public with a correct and accurate drawing of theſe figures, in order to have enabled his readers to enter into the reaſons which may have induced him to doubt the veracity of Mr. Bruce in this inſtance. Perhaps Mr. Brown is not a draftſman; and if ſo, we muſt doubly regret the monopolizing ſpirit of his anteceſſor, in not leaving either Zucchi or Balugani to decorate his more neceſſitous pages. Had we found a repreſentation of the Theban Harpers in the work of Brown, as well as in that of Bruce, the character of each, in reſpect to fidelity, would have reſted on the greater or leſs degree of authority enjoyed by the authors of them reſpectively: it would have been a fair and equal match: both had viſited the place, both would have given engravings of the figures, and both would have averred they had made them on the ſpot. So that we ſhould have given credit to the one or the other, according to the general impreſſion we might have received of their ſeveral merits.

"But the caſe is otherwiſe now: Mr. Bruce has publiſhed an engraving, and has told us that he made his drawing on the ſpot. Mr. Brown has publiſhed no engraving; but telling us that he did obſerve the harpers deſcribed by Bruce (and thereby admitting the likeneſs of that gentleman's repreſentation), he adds, 'That his 'engraved figures *ſeem* to be from 'memory.' Therefore, if we diſbelieve Mr. Bruce, we muſt not only give his antagoniſt credit for ſuperior veracity; but for a degree of intuition ſufficient to enable him to pronounce on the place where any drawing may have been made.

"I am afraid, however, that even this great preponderance of authority muſt be allowed to Mr. Brown. Though he may have been miſtaken as to the Bahr el Abiad; though he may have doubted the fact of Mr. Bruce's reaching the Abyſſinian ſources, on grounds rather too ſlight; and though, from natural intrepidity, he may have too much undervalued the dangers of an African deſert; yet all that I have ventured to remark in this eſſay, is ſo concluſive as to the abilities, the enterpriſe, the candour, the impartiality, and the general qualifications of Mr. Brown, that we cannot ſuffer the authority of any other perſon to weigh againſt his lighteſt dictum.

"Mr. Brown has a capacious mind, and embraced a very wide field of diſcovery; his intentions were noble; he ſeems to have been deſirous of illuſtrating every obſcurity under which African geography now labours; nor indeed is any thing wanting to eſtabliſh him as the moſt meritorious of modern travellers; unleſs it be, that none of his intentions were carried into effect; and that, notwithſtanding his public ſpirit, and his wonderful aptitude for ſuch undertakings, he has not been able to obviate any one of thoſe difficulties he was bold enough to encounter. The plan of Mr. Bruce, on the contrary, was very limited; ſcarcely, perhaps, coextenſive with his very limited powers. Therefore, his weight in the literary world muſt be trifling in proportion; and in eſtimating the reſpective authorities of theſe travellers, we muſt reflect with gratitude, that Mr. Brown ſet out with a reſolution of ſeeing and deſcribing to us every thing that was unknown in Africa; whereas Mr. Bruce never

propoſed, in his ſtudy, to confer a greater benefit on literature than it now enjoys from his actual achievements. The reſult is obvious: Mr. Bruce is juſt ſo much inferior in excellence to Mr. Brown, as mere mechanical execution falls ſhort of the more ſublime merit of intention." *P.* 43.

XXIX. *Planta's Hiſtory of the Helvetic Confederacy.* (Concluded from p. 86.)

EXPEDITION OF COUCY, 1375.

"INGELRAM de Coucy, Count of Soiſſons and Earl of Bedford*, came with a powerful hoſt to the Rhine, to claim the marriage portion of his mother Catharine, daughter of Duke Leopold of Auſtria, who was defeated at Morgarten, which had been aſſigned her upon various diſtricts and caſtles in the Argau and Alſace, and which the Auſtrian princes were unwilling to forego. Coucy's fame in England drew round his ſtandard great numbers of the Engliſh warriors, who, in the old age of King Edward, and the declining health of his heroic ſon, were now without opportunities of exerting the martial ſpirit of which they had given ſo many ſplendid proofs in their late ſucceſsful wars. Although joined by many from Flanders and Upper Burgundy, they were, however, called the Engliſh bands; the pre-eminence being given not only to numbers, but alſo to the renown already acquired in arms. Coucy, in the prime of life, full of ardour and reſentment, at the head of fifteen hundred helmets, and of an army which often amounted to forty thouſand men, ſeemed irreſiſtible. Jevan ap Eynion ap Griffith, a deſcendant of the Britiſh chiefs who, nine centuries before, had withdrawn over Snowdon from the treachery of the Saxons, Jevan ap Velcaib another Cambrian, de Frant, and other warriors of eminent renown, commanded under him. The Engliſh, upwards of ſix thouſand in number, ſhone in bright armour, gilt helmets, and high-crowned hats of iron†: they were well mounted, richly clad, and ſplendidly equipped; they committed no ravages, took nothing from the peaſants except bread and wine, gave ſafe conduct to all who applied for it, enforced ſtrict diſcipline among their inferior attendants, and, except to fathers and huſbands, who had to lament the effects of their gallantry, they gave no juſt cauſe of complaint to the people who felt their power.

"Duke Leopold, terrified at this unexpected inroad, laid waſte the country around him, ſhut himſelf up at Briſach, and ſent to the Confederates for aſſiſtance. Theſe held a diet, in which the men of Schwitz declared, that they ſaw no reaſon for expoſing themſelves in the cauſe of the Duke, who had never ſhown them any kindneſs, againſt a diſtant leader who had never done them an injury: that they truſted they would be able to repel the attack of either party, ſhould it offer to moleſt them. The deputies of Zuric and Berne, on the other hand, maintained that as the war, which would probably reach the Argau, would neceſſarily endanger their open frontiers, they ought, in order to ſecure thoſe frontiers, to afford aſſiſtance to the Duke. The truce of Thorberg was upon this renewed; and Berne, in particular, armed with great ſpeed and alacrity. Such divided councils were contrary to the ſpirit of the Confederacy, of which unanimity was the ſoul and eſſence; and the defence of the whole ought ever to have been conſidered as the indiſpenſable duty of every component part.

"Coucy reached the walls of Baſle; the banner of Zuric advanced to the village of Sur in the Argau, and a ſtrong body of Berners joined Peter de Thorberg, governor of the Duke's hereditary dominions in theſe parts, at Hetzogenbuchſee: but the numbers and proweſs of the invaders, who had now reached the Aar, having ſtruck terror into all the inhabitants of the open country; the troops alſo declined the conteſt, and returned to their reſpective

* "One of the firſt nobles of Normandy: he had been ſent into England as a hoſtage for King John, where his eminent qualities ſoon ingratiated him at the court of Edward the Third, who conferred on him the titles of Soiſſons and Bedford, and gave him his eldeſt daughter, Iſabella, in marriage."

† "The Germans called them *Guggle hats*, whence the whole army obtained the name of *Gugglers*."

ſpective homes. Even the Duke, deſpairing of perſonal ſafety, fled from the dangerous conflict. Coucy marched by Soleure, and occupied many of the ample villages on the Aar, between Buren and Olten. Rudolph Count of Nidau, the ward of Erlach, met him at Buren, and offered reſiſtance; but having raiſed his helmet, he received a ſhot, which at once terminated his life and his illuſtrious race. Coucy removed his head-quarters to the abbey of St. Urban: his men, hard preſſed for ſuſtenance, were now reduced to the neceſſity of committing depredations. Helvetia was then, as it will ever be, unable to maintain a foreign army. They demoliſhed many caſtles, and ravaged the open country from the lake of Neuchattel to the gates of Zuric, and the inlets of the foreſt cantons. A famine enſued; and ſuch was the general deſolation, that towns not of the leaſt order, were not ſecure againſt the attacks of ravenous wolves.

"Among the mountains that decline from the higher Alps towards the Argau, are two contiguous diſtricts, the Ruſſwyl and the Entlibuch; the inhabitants of which, a tall, robuſt, ſprightly, and courageous race, were once ſubjects of the Baron of Wollhauſen, who afterwards alienated them to the Houſe of Auſtria, from whom Peter de Thorberg had lately obtained Entlibuch as a mortgage. The ſhepherds of this latter diſtrict, which borders on Underwalden, one of the moſt remarkable among the Helvetian tribes for primitive truth, vigour, and induſtry, were the only part of the Duke's ſubjects who made an effectual ſtand againſt the inroads of theſe aſſailants. Their undaunted firmneſs called forth many adventurers from the foreſt cantons; and at Lucern, the gates of which were ſhut, many jumped over the walls, and haſtened to the collecting band. Three thouſand of the invaders had advanced far into the valley of Ruſſwyl, ſpreading deſolation round them, when they were met by ſix hundred of the ſhepherds, who, being well acquainted with all the advantageous poſts of the country, ſoon routed them; not, however, without a ſevere conflict, and a heavy loſs on their part. They rode back triumphant to their huts, on Engliſh ſteeds, and clad in the bright armour of their ſlaughtered foes*. A baron, who from his lofty caſtle ſaw the march, exclaimed, 'Alas! that peaſants ſhould 'now wear the arms of ſuch illuſtrious 'warriors.' A ſhepherd anſwered, 'It is becauſe we have this day mingled 'the blood of illuſtrious warriors with 'that of horſes.'

"The Berners, aware that the increaſing famine would ſoon compel the hoſtile bands to approach their city, at length took vigorous ſteps to ſecure themſelves. The nature of the country, the length and darkneſs of the nights, the inclemency of the ſeaſon, all ſeconded their meaſures. On the evening of Chriſtmas day, they fell upon a party commanded by Frant, and put them to the rout. Two days after, ap Griffith, who lay with three thouſand men in the convent of Fraubrunnen between Berne and Soleure, was rouſed out of his ſleep two hours before daybreak, and a bloody conflict took place in the cloiſters. The chief, and Velcaib by his ſide, fought with deſperate fury. The convent took fire, and the din of arms was heard through the thick ſmoke and raging flames, until the conflagration, confounding friends and foes, put a ſtop to the combat. Eight hundred Engliſh fell, and Jevan retired. The Berners, who had paid dear for this advantage, returned home, loaded with ſpoils, and three captured banners, gaily chanting their war ſong.

"Coucy, now equally urged by hunger and cold, and ſeeing his formidable opponents gathering on all ſides around him, gave up the conteſt, and withdrew into the milder plains of Alſace: his troops, exaſperated by ill ſucceſs, became rapacious and unruly. Ingelram was brave; ſkilful in ſtate affairs, and magnanimous far beyond what could be expected from human frailty: but a general, who carries war into this country, if the people unanimouſly reſiſt him, and eſpecially in the imperfect ſtate of the tactics of thoſe times, muſt be endowed with talents, and a fund of local knowledge, which fall to the ſhare of few, and which Coucy did not poſſeſs. With forces more numerous than thoſe which Alexander led into Aſia, all Coucy

* "This engagement took place near a wood called the Buttiſholz. A mound, called the Engliſh Barrow, is to this day a memorial of the event."

obtained was the two ſeigneuries of Buren and Nidau, which the Duke, having purchaſed them from the houſe of Kyburg, made over to him, in full ſatisfaction for his claim on account of his mother's portion." *Vol.* i. *p.* 181.

OSTRACISM OF THE MACE.

"THE mode in which the authors of the commotion (the war of Raron, 1418) effected their purpoſe, is ſingular, though analogous to what popular leaders ever practiſe in order to concentrate the various grievances complained of into one ſingle image, word, or ſentence. They produced a club, on which a human face was rudely ſculptured, and tied it to a young birch-tree, which they plucked up by the root. This they called *The Mace*, and ſet it up as an emblem of the injured people. The figure was aſked who it had chiefly to complain of? and the names of the principal families being called over, when that of the perſon aimed at was mentioned, it was made to bow profoundly, in token of humiliation and earneſt entreaty for relief. All thoſe who took compaſſion on it drove a hob-nail into the trunk of the tree, thereby denoting their number and firm reſolve, without betraying their names. When the number was thought ſufficient, this pageant was carried through the country, and placed before ſuch houſes and caſtles as were doomed to deſtruction. Whoever reprobated the violences committed by the inſurgents was threatened with the Mace; and the perſon who was the principal object of the conſpiracy, had no option but that of flying the country." *Vol.* i. *p.* 385.

THE SCALADE OF GENEVA.

"THE determined purpoſe of the Princes of Savoy to gain poſſeſſion of the moſt important ſtation on their frontiers, had urged them to ſeize every opportunity which afforded the leaſt proſpect of enabling them to make themſelves maſters of Geneva; but their various attempts, ſome of which have been briefly noticed (and among the reſt, the operation of the Boromean league, which, with other important objects, had this reduction likewiſe in view), had all of them proved hitherto abortive. Under the auſpices of France, treaties had lately been made, which had lulled the citizens into perfect ſecurity: and Charles Emanuel, having been admoniſhed by the Pope to exert all his might againſt his heretical neighbours, and confiding in the aſſiſtance of the Spaniſh and Neapolitan forces which he had been promiſed, now reſolved to avail himſelf of this ſecurity. Under pretence of obſerving the motions of the French Marſhal de Lavardin, who had a command in theſe parts, he found means, without giving umbrage, to ſtation a body of about two thouſand men near the gates of the city; and the neceſſary implements having been procured, the night between the eleventh and twelfth of December, old ſtyle, being the winter ſolſtice, was fixed upon for ſcaling the ramparts, and reducing the town by ſurpriſe. The ſcaling-ladders had been painted black, to prevent their being perceived in the dark: they were ſo conſtructed as to fold into a ſmall compaſs, and to admit of being lengthened or ſhortened as occaſion might require; they had ſpikes at the lower ends, and rollers at the top covered with cloth, to prevent all noiſe on moving them. The command of the enterpriſe was given to the Sieur d'Albigny, by whom it had been originally planned: and the Duke, confident of ſucceſs, came in perſon over the mountains, but under an aſſumed name. The citizens had, indeed, received ſome intimation of a plot that was meditating againſt them; but the Preſident Rochette had been ſent by the Duke a few days before, to quiet their apprehenſions by poſitive aſſurances of his peaceful and even friendly diſpoſition.

"The troops advanced at the appointed time from la Roche, Bonneville, and Bonne. Brunaulieu commanded the party that was deſtined for the ſcalade. Father Alexander, a Scottiſh Jeſuit, confeſſed the men at the foot of the ladders, and encouraged them by promiſes of both temporal and eternal rewards. At one o'clock, after midnight, they aſcended: two hundred reached the top of the rampart unobſerved, and laid themſelves down, or drew up cloſe to the houſes of the Corraterie, waiting for the hour of four, when the general aſſault was to be given. A few walked through the ſtreets, and found in all of them the moſt profound tranquillity.

lity. At about two, however, a ſentry, ſtationed at the tower of the mint, heard ſome noiſe in the ditch, and fired his muſket. Brunaulieu upon this, ſeeing himſelf diſcovered, reſolved to anticipate the attack. He ſent detachments to different parts of the town, and haſtened with the remainder of his force to the new gate, which, as had been preconcerted, he propoſed to burſt open with a petard. The guard at this gate, conſiſting of thirteen men, fired their pieces, and concealed themſelves; while one of them climbed to the top of the building, let down the portcullis, and thus prevented the fixing of the petard. The citizens being now alarmed, ran to their arms, and barricaded the principal avenues. A cannon was fired, which flanked the ditch where the ladders ſtood, and daſhed moſt of them to pieces. The aſſailants without the walls having miſtaken the report of the cannon for the exploſion of the petard, haſtened towards the new gate, eſtimating with certain confidence the rich booty they were about to gain. Being arrived at the gate, and finding it cloſe ſhut, they made what haſte they could towards the ladders; but finding them unfit for uſe, and a ſecond diſcharge of the cannon, loaded with grape-ſhot, having killed ſome and wounded many others, they ſaw themſelves compelled to a precipitate retreat. Thoſe within the city found themſelves now haraſſed on every ſide: they were fired at from the windows, and annoyed with ſtones from the tops of the houſes; and no opportunity was afforded them of either offenſive or defenſive operations. About fifty of them having been felled to the ground, the remainder ran to the ſpot where they had fixed their ladders; but finding none that could be of ſervice, many threw themſelves down the rampart, and one of them falling on father Alexander, who ſtill kept his ſtation in the ditch, ſeverely wounded him. Thirteen of them, who could not prevail on themſelves to hazard the dangerous leap, were made priſoners. Cannon were immediately levelled at the quarters of the enemy in the ſuburbs at and near Plein-Palais, and the whole of their horſe and foot were, after a few diſcharges, thrown into the utmoſt confuſion. D'Albigny, greatly abaſhed at this diſgraceful iſſue of his favourite enterpriſe, ordered a retreat. The troops, periſhing with cold, and depreſſed by fear and diſappointment, haſtened towards Bonne, where the Duke received from their own mouths the tidings of the failure of the expedition. The Duke, after giving a gentle, though not a delicate rebuke, to d'Albigny *, inſtantly ſet out, and returned over the mountains.

"The thirteen Savoyards who were taken on the rampart, were immediately hanged in the city; the ſenate alleging, that, as they had not come as open enemies, but as thieves and aſſaſſins, in violation of exiſting treaties which had been confirmed by ſolemn oaths, they had no right to be conſidered as priſoners of war. Their heads, together with thoſe of fifty-four of their companions who had been found dead in the ſtreets, were ranged on the rampart near the place of the ſcalade, and the bodies of all of them were caſt into the Rhone. The whole number of the enemy that periſhed in this inglorious attempt, amounted to about two hundred. Seventeen Geneveſe were killed; and their bodies were interred with great funeral ſolemnity in the church of St. Gervais: thirty were wounded, among whom was the Ex-ſyndic Fabri, and the Senator Baudichon. Theodore Beza, who was ſtill living, is ſaid to have heard nothing of the tumult, and to have been greatly ſurpriſed in the morning, when he was told the circumſtances, and ſhown the effects of the treacherous attack. He had long ceaſed to preach; but on this occaſion he mounted the pulpit, and cauſed the hundred and twenty-fourth pſalm to be ſung: this pſalm has ever ſince been chanted at the anniverſary, which uſed to be celebrated with great ſolemnity, until the republic, in our days, ſurrendered its glory and independence. Suſpicions were entertained againſt Philip Blondel, the junior ſyndic, on account of the remiſſneſs of the guards during that awful night. He ſucceeded indeed in clearing himſelf of the charge; but his ſubſequent conduct proved that he was not a man who could be ſafely truſted. The fortifications of Geneva were now repaired and augmented; and ſome auxili-

* "*Vous avez fait la une belle Cagade*; were the words he uſed."

aries from Berne were added to the garriſon. The Duke of Saxony ſent the Count of Tournon to Berne, to extenuate the offence; but all the anſwer this apologiſt received was, an earneſt admonition to quit the canton without delay, leſt he ſhould be inſulted by the enraged multitude. All the neighbouring ſtates, particularly the cantons, the King of France, and even the Spaniſh governor of Milan, uſed their endeavours to bring about an accommodation. The neutral cantons were called upon to frame the treaty, which, under the name of 'the 'mode of living *,' was concluded on the eleventh of July 1603. This treaty reſtored commerce and free intercourſe between Savoy and Geneva, and ſtipulated, that the Duke ſhould raiſe no fortifications, nor ſtation any troops, within ſixteen miles of the city †." *Vol.* ii. *p.* 174.

XXX. *Remarks and Obſervations on the Plain of Troy*, made during an Excurſion in June 1799. By WILLIAM FRANCKLIN, Captain in the Service of the Eaſt India Company, and Author of a Tour to Perſia, &c. 4to. pp. 53. (With a Map of the Plain of Troy.) 3s.6d. *Faulder.*

EXTRACTS.

SITE OF ANCIENT TROY.

"THE modern village of Bunarbaſhi, and ſite of ancient Troy, is ſituated on an eminence at the upper part of the plain, and riſes gradually from the ſources of the Scamander, at the diſtance of half a mile. If a traveller be deſirous of viewing to advantage the ſituation of ancient Troy, he will place himſelf midway betwixt the ſprings and the city, and near to where formerly ſtood the Scæan gate. The city of Troy appears to have been bounded on the eaſt and ſouth by Mount Ida, and north and weſt by the Simois, and the plain. From behind the village of Bunarbaſhi the hills riſe gradually, and at the diſtance of two miles from the agha's houſe are terminated by the lofty ſtations of the tomb of Hector, and other high ground.

"It is here that the appellation of Ιλιον πνεμόεσσαν, or *wind-ſwept Ilium*, occurs to the mind of the ſpectator in full force when the Levanters blow: the flurries coming over the broken ridges of Ida, muſt here be experienced in their utmoſt violence.—Placed on this eminence, it requires no great ſtretch of imagination, to bring in review the tranſactions of the war, and the fate of Ilium, as ſung by the divine bard.

"The ſeveral barrows are all in view, all in the poſitions they ought to occupy: and as they impreſſed on my own mind, with ſo full a conviction as not to leave the ſmalleſt doubt remaining, but that I ſtood on the very ſite of Troy, or near it; ſo I cannot think it poſſible that any one can perſonally view the evidence afforded by the diſpoſition of the country round, and theſe monuments in particular, without complete ſatisfaction in his mind, that Homer deſcribed this ſcene from characters that are indelible. Barrows, it is true, are common to other countries, but that we ſhould have a riſing ground for the poſition of the city, a plain ſuited to the conflicts of the armies, ſweeping down to the Helleſpont, two rivers, one on each ſide this plain, joining at no great diſtance from the ſea, added to the different barrows, all in the very places where they ought to be, cannot be the effect of chance, and are circumſtances ſo various, that no country could produce them all, unleſs it were the very ſpot deſigned. Had I ever been ſo ſceptical (and doubts I certainly had), I could not ſee two barrows, one large, and one ſmaller, at Sigæum, without confeſſing that ſuch they ought to be according to the Iliad, and ſuch their place. I could not ſee the Rhœteum marked by another barrow, without reflecting that Ajax was encamped on the left of the line, and that on the left he ought to have been buried. I could

* "*Mode de vivre.*"

† "Spon, in his Hiſtory of Geneva, t. i. p. 421—440, has given a very circumſtantial account of this memorable event, with the detail of which every Geneveſe was familiarized in his early youth, and of which they at all times ſpoke with fervent gratitude and exultation."

not

not view the barrow of Æſyetes, marked out by Strabo, and fixed at the moſt advantageous point for reconnoitring, without recalling the aſſignment made of it by Homer to this purpoſe: but above all this, when I ſaw the barrow of Hector at the back of Troy, ſtill marked by the pile of ſtones which Homer allots to this, and this only, I could not help thanking Mr. Morritt for pointing out this peculiarly to my notice, and I muſt add my teſtimony to his, that ſuch is the fact; the ſtones are piled as his drawing repreſents them, and their appearance is not exaggerated. Now that all theſe circumſtances ſhould be united in the ſpace of a few miles by accident, and that they ſhould all correſpond with Homer, is beyond the power of calculation, if the fact were not true; no other ſpot in the world could be accommodated to the deſcription, or anſwer to the particulars required; and if this ſpot does anſwer with ſo much preciſion, both generally and ſpecially, here and no where elſe muſt we look for Troy."—*P.* 14.

TOMBS OF ACHILLES AND PATROCLUS.

"AT the ſwell of the promontory (on the ſhores of the Helleſpont), and juſt as it begins to riſe, is the barrow of Achilles, conſpicuous for its ſize and elevation, afar off at ſea. It is a vaſt mound of earth, heaped up in the form of a cone; the elevation of its eaſtern aſpect is about one hundred and twenty feet, and the circumference ſix hundred. The earth has been uncommonly well beaten, and bids fair to remain as free from the ravages of time, as it has already done: the ſummit of the cone has been ſmoothed off, and contains a ſmall mud building erected by a Mahometan Derviſh, who, by a whimſical ſingularity of diſpoſition, has converted the tomb of Achilles into a repoſitory for his own aſhes, and thoſe of his brethren: two other Muſſulmans already repoſe in the cemetery of Achilles. This barrow, as has been already remarked, was opened a few years ſince, by Signor Gormazino, at the inſtance of Count Choiſeul Gouffier.

"However other perſons may have thought upon the ſubject of the relics found in this barrow, I ſhall with deference preſume to ſubmit my own opinion, as it aroſe whilſt ſtanding on the ſpot, which inclines to credit their being the aſhes of Achilles and Patroclus; and for this reaſon, that if the poſition of the tumulus be eſtabliſhed as I conceive it to be beyond all doubt by the teſtimony of Homer himſelf, why may we not attach equal credit to the diſcoveries made in it?

"The funeral of Achilles is detailed by Homer in ſo circumſtantial a manner, and contains moreover ſo curious a picture of the rites of antiquity, that I ſhall beg leave to produce it as an additional inſtance of the accuracy of the great poet, whoſe works afforded us ſo much amuſement in our progreſs through the Troad.

"In the 24th book of the Odyſſey, the ſhade of Agamemnon addreſſes that of Achilles in the following manner:

'Full ſeventeen days, we day and night deplor'd
'Thy death, both Gods in heav'n and men below,
'But on the eighteenth day we gave thy corſe
'Its burning, and fat ſheep around thee ſlew
'Numerous, with many a paſtur'd ox moon-horn'd;
'We burn'd thee cloth'd in veſture of the Gods,
'With honey and with oil feeding the flames
'Abundant, while Achaia's heroes arm'd,
'Both horſe and foot, encompaſſing the pile,
'Claſh'd on their ſhields, and deaf'ning was the din.
'But when the fires of Vulcan had at length
'Conſum'd thee, at the dawn we ſtor'd thy bones
'In unguent and in undiluted wine;
'For Thetis gave to us a golden vaſe,
'Twin-ear'd, which ſhe profeſs'd to have receiv'd
'From Bacchus, work divine of Vulcan's hand;
Within that vaſe, Achilles! treaſur'd lie
'Thine and the bones of thy departed friend
'Patroclus; but a ſeparate urn we gave
'To thoſe of brave Antilochus, who moſt
'Of all thy friends at Ilium, ſhar'd thy love

'And

' And thy reſpect, thy friend Patroclus ſlain.
' *Around both urns we plac'd a noble pile,*
' *We warriors of the ſacred Argive race,*
' *On a tall promontory ſhooting far*
' *Into the ſpacious Helleſpont, that all*
' *Who live and who ſhall yet be born may view*
' *Thy record even from the diſtant wave**.'

" Here then, at the diſtance of three thouſand years, we have a detail ſo circumſtantial, ſuch a coincidence of facts, and ſo analogous with the recent diſcoveries, that it muſt ſurely amount to conviction: not an item in the above lines but in ſome ſhape or other tends to corroborate and identify the tomb of Achilles. The funeral pile, the reſpect of the army, the vaſe, the ſeparation of the aſhes of Achilles and Patroclus from thoſe of Antilochus, and laſtly the *record* in the erection of a noble pile, ſtill ſpeaking in indelible characters, all together form a chain of minute circumſtances, which are, in my opinion, irrefragable; and I muſt confeſs I do not envy the feelings of him who is not convinced.

" At no great diſtance from the tomb of Achilles is that of his friend Patroclus on the beach; it is ſituated in the enclofure of a vineyard on the plain, circular in form, low, and flat at the top. It might naturally be ſuppoſed that the barrow of a perſon ſo highly eſteemed and ſo much beloved as Patroclus was by Achilles, would have been of a larger ſize; but for this we muſt recur to Homer, who will ſolve the difficulty. Firſt, he was buried † on the plain, or level of the ſea ſhore, ιν' ἀκτῆι, as appears from the 23d Iliad: after collecting a ſufficient quantity of wood from Mount Ida, the people returned to the ſea ſide, and there

' Each man his log,
' For ſo the armour-bearer of the king
' Of Crete, Meriones, had them enjoin'd,
' Bore after them, and each his burden caſt
' Down on the beach regular.'

——And again in the ſame book, after the corpſe was burnt,

' Deſigning next the compaſs of the tomb,
' They mark'd its boundary with ſtone, then fill'd
' The wide enclofure *haſtily* with earth,
' And, having heap'd it to its height, return'd.' COWPER's Iliad.

" The preſent appearance of this tumulus exhibits every mark of an haſty erection and unfiniſhed rites. We know from Homer that Achilles had always deſigned that, after death, his own aſhes ſhould be mingled with thoſe of Patroclus; therefore there was no occaſion for making the tumulus ſo extenſive at that time, becauſe, ſays he in the ſame book, ' afterwards the ' Greeks who ſhall be left in the ſhips ' after my death ſhall conſtruct one ' broader and loftier.'

" In Ψ, 245, he ſays,

Τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα
Αλλ' ὑπερεχέα τοῖον, &c.

' There let him reſt, with decent honour laid,
' Till I ſhall follow to th' infernal ſhade;
' Meantime erect the tomb, with pious hands,
' A *common ſtructure* on the humble ſands.
' Hereafter Greece ſome nobler work may raiſe,
' And late poſterity record our praiſe.'
POPE's Iliad, Book 23, line 304.

How ſtriking then does this paſſage aſſimilate with the preſent appearance of both tombs, the one lofty and completé, ſtretching out from a tall promontory far into the ſpacious Helleſpont, the other low and humble, down on the beach in an unfiniſhed ſtate!

* Ἀμφ' αὐτοῖσι δ' ἔπειτα μέγαν καὶ ἀμυμόνα Τύμβον
Χευάμεν Ἀργείων ἱερὸς στρατὸς αἰχμητάων
Ἀκτῇ ἐπὶ προχοάων ἐπὶ πλατεῖ Ἑλλησπόντῳ.
Ὡς κεν τηλεφανὴς ἐκ πόντου φαίνηται ἐοῦσι
Τοῖς οἳ νῦν γεγάασι καὶ οἳ μετόπισθεν ἔσονται.
Odyſſey, Ω. 80.

† " Of both theſe barrows a very accurate view has been taken by Mr. Hope's painter, which it is to be hoped that gentleman will publiſh when he returns to England from his intereſting journey."

Before I conclude theſe ſlight remarks upon the Troad, it will be neceſſary, and an act of juſtice, to bear teſtimony to the excellent work of Mr. Morritt, and to his general accuracy, though he has in one or two points been erroneous, which I attribute to his leaning upon Chevalier; but his ingenious conjectures, as well as ſpirited and manly arguments in his controverſy with Mr. Bryant, will ever place him in the light of one of the ableſt vindicators of Homer, and defender of the exiſtence of Troy." *P.* 45.

XXXI. *The Meditations of a Recluſe:* chiefly on religious Subjects. By JOHN BREWSTER, M. A. Vicar of Stockton upon Tees, and Greatham, in the County of Durham. Small 8vo. pp. 363. 5s. *Rivington, Clarke,* New Bond Street.

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EXTRACTS.

ON BOOKS OF PIETY.

"IN enumerating the bleſſings of retirement, it will not be thought extraordinary, that *many books* ſhould be added to the agreeable catalogue of comforts. Friends are not excluded, becauſe the ſoul of the good man is moſt ſuſceptible of the conſolations of friendſhip; and books, thoſe ſilent friends, are admitted, to improve thoſe hours which are dedicated to peace and tranquillity. I mean not to decide the controverted point, whether happineſs be more complete amidſt the *buſy hum of men*, or in that calm retreat where every one *doth live his own*. I may be allowed, however, to ſubſcribe to the ſentiment of the poet without dictating to the opinion of others.

'The tide of life, ſwift always in its courſe,
'May run in cities with a briſker force,
'But no where with a current ſo ſerene,
'Or half ſo clear, as in the rural ſcene.'

COWPER.

"But as man is not formed for one purpoſe only of ſociety, he muſt mix in various ſituations. His mind and his habit muſt accommodate themſelves to that uſeful occupation which Providence aſſigns him; yet even in the moſt buſy ſcenes of life he will find it an indiſpenſable duty to form a temporary retirement for himſelf, leſt the continued hurry of living ſhould indiſpoſe him for the performance of thoſe higher obligations which he owes to heaven. And after all, it muſt be remembered, that it is not the ſituation, but the proper enjoyment of the ſituation, which produces comfort. If friends and books are introduced into the ſequeſtered cot or fragrant garden, 'midſt

'Zephyr's wholeſome breath,
'And ſighs embalm'd, which new-born flowers unfold *,'

* "Drummond of Hawthornden."

they

they muſt, as Cowley ſays, be *both wiſe and both delightful.* The ſame muſt be the choice, if the ſelection be made in towns, 'where merchants moſt do 'congregate.' It is true that we are moſt ſubject to the intruſion of vice in populous ſituations, but ſolitude is not without its dangers. 'As it is with 'freedom,' ſays a modern writer, 'ſo 'it is with ſolitude: it ennobles none 'but the noble; it increaſes the vice 'of the vicious. Tiberius reſigned 'himſelf in his ſolitude to his luſts, 'and his miſanthropy †.'

"It becomes us, therefore, to guard, *in every ſtate*, by the moſt obvious and important means, againſt the dangers peculiar to it. It becomes us alſo to fill up our department in life in the moſt acceptable manner; which cannot be done without the aſſiſtance promiſed in the goſpel. It has been the object of theſe Meditations to enforce this truth. Moral conduct, independent of the goſpel, has no ſtable foundation. Moral writings are in the ſame ſituation. They may, it is true, help to civilize the human heart; but unleſs the motives of revelation complete the ſtudy, it will not bring forth the plentiful fruits of righteouſneſs.

"Far be it from me to depreciate the channels of knowledge. On the contrary, every branch of uſeful learning deſerves encouragement; inaſmuch as it is a part of that wide overſpreading tree 'whoſe leaves are for the 'healing of the nations.' The further we extend rational ſervice, the more we promote the ends of our creation; and the deeper we penetrate into the mine of wiſdom, the more valuable are the treaſures we diſcover. It is the ſuperficial philoſopher only, who looks not on the world with a microſcopic eye. He is contented with viewing the ſurface, while the diamond lies far beneath. The reaſonings of the modern ſceptic may make diſciples of an intereſted few—alas! his influence may, and has extended over many; but it is an eternal truth, that the revelation of the goſpel riſes triumphant over all his reaſonings. New arguments are diſcovered, new proofs produced; if thoſe may be called *new* which have only been concealed for want of inquiry.

"Among other objects of attack from this quarter, books of piety and religion, thoſe inſtructors of the ignorant, and ſolace of the miſerable, come in for no inconſiderable ſhare. 'Books,' ſays a modern philoſopher of this ſchool (and he ſpeaks only the language of the Voltaires, D'Alemberts, and Diderots of the day), 'have been 'handed down from generation to ge-'neration as the true teachers of piety 'and the love of God, that repreſent 'him as ſo mercileſs and tyrannical a 'deſpot, that if they were conſidered 'otherwiſe than through the medium 'of prejudice, they would inſpire no-'thing but hatred *.' This general cenſure of books of piety ought to have truth for its foundation, or elſe it is—*verba et præterea nihil.* Whether it glances at the beſt of books, I pretend not to determine. If it does not, it ought to have made this exception; for if all other books were extinct, this would ſupply the fountain of knowledge, and make us *wiſe unto ſalvation.* If it reflects only on ſome miſguided melancholy minds, it is equally undeſerving of a reply; for there is no profeſſion of ſcience, much leſs of religion, where ſome eccentic artiſt, ſome ignorant enthuſiaſt, will not broach doctrines, which could not meet the approbation of men of deeper reſearch in the arts, men of ſounder faith in theology." *P.* 272.

"In our language, and conformable to the profeſſion of religion in the church of England, there are many excellent aſſiſtances to our private meditations. The latter end of the laſt century, and the beginning of this, produced ſeveral of this deſcription. The fanatical compoſitions of the commonwealth, ſucceeded by the immoralities of King Charles the Second's reign, excited the devotion of many learned and pious men: and, thanks to their labours! under the providence of God, their works ſtill edify the church. But the progreſs of letters, in the courſe of this century, rendered ſomething more neceſſary to arreſt the attention of a more poliſhed age; and the country has been enriched, though perhaps not in the ſame ſtrain of plain unaffected piety, but by the publication of many excellent diſcourſes from the pulpit. In ſome inſtances, it may be, a tame morality has been inculcated,

† "Baron Stolberg's Trav. vol. ii. p. 95."
* "Godwin's Enquirer, p. 135."

inſtead

inſtead of the abundant doctrines of the goſpel. This has been more the error of the times than of the preacher; who, in endeavouring to avoid the exuberance of goſpel expreſſions, rendered ſuſpicious by the uſe which was made of them under the adminiſtration of Cromwell, fell into the oppoſite extreme, and did not diſcern the rational piety to be met with in the writings of the firſt reformers.

"However excellent *ancient books* may be, they will not be generally received, becauſe they differ in form and manner from thoſe in preſent uſe. Let it not, therefore, be an object of cenſure, that old truths are repeated in new language. The conſtitution of the world requires that it ſhould be ſo. And while we peruſe the writings of a Porteus, a Wilberforce, a Giſborne, &c. we ſhall be ſatisfied that the preſent age does not want ſtrenuous ſupporters of the religion of Chriſt, who have expreſſed themſelves either in an elegance of ſtyle adapted to the refinements of an improved ſtate of literature, or with a ſtrength of words well calculated to enforce the importance of the ſubject.

"When the intereſts of religion are properly diſcuſſed, it will be found that they are as far as poſſible from gloomy apprehenſions or morbid melancholy. Wit and learning, cheerfulneſs and good-humour, ought all to be the aſſociates of pure chriſtianity. In many inſtances we have ſeen them connected: in ſome, conſtitutional terrors too much encroached upon a ſenſe of duty. Addiſon is an inſtance of one, Johnſon of the other; yet both contributed highly, by their lives and writings, to the improvement of piety. I ſhall uſe the language of the latter when he diſcuſſes the merits of the former, and beg to be underſtood as applying the expreſſions equally to both. The latter part of the ſentence is, in my mind, a true deſcription of what a book of piety ought to be.—'Addiſon not only made the proper 'uſe of wit himſelf, but taught it to 'others; and from his time it has 'been generally ſubſervient to the 'cauſe of reaſon and of truth. He 'has diſſipated the prejudice which 'had long connected gaiety with vice, 'and eaſineſs of manners with laxity 'of principles. He has reſtored virtue 'to its dignity, and taught innocence 'not to be aſhamed. This is an elevation of literary character, "above 'all Greek, above all Roman fame." 'No greater felicity can genius attain 'than that of having purified intellectual pleaſure, ſeparated mirth from 'indecency, and wit from licentiouſneſs; of having taught a ſucceſſion 'of writers to bring elegance and 'gaiety to the aid of goodneſs; and, 'if I may uſe expreſſions yet more 'awful, of having *turned many to righteouſneſs**'." *P.* 280.

XXXII. *Memoirs relative to Egypt;* written in that Country during the Campaigns of General Bonaparte, in the Years 1798 and 1799, by the learned and ſcientific Men who accompanied the French Expedition. Publiſhed in Paris by Authority. 8vo. pp. 459. 8s. 6d. *Phillips, Hurſt.*

MAPS.

CHART of the Lake Menzaleh.

Map of the Expedition to explore the Valley of the Natron Lakes and the Dry River.

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* "Johnſon's Life of Addiſon."

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EXTRACTS.

EXTRACT FROM A MEMOIR, RELATIVE TO THE OPTICAL PHENOMENON KNOWN BY THE NAME OF MIRAGE*. BY CITIZEN GASPARD MONGE.

"DURING the march of the French army through the deſert, from Alexandria to Cairo, we had an opportunity of obſerving a phenomenon daily, that muſt be conſidered extraordinary by the greater part of the inhabitants of France. It is neceſſary for its production, that the ſpectator ſhould be placed in an extenſive plain, wholly, or at leaſt nearly, level; that this plain ſhould be prolonged to the limits of the horizon, and that the ſoil, by expoſure to the ſun, ſhould have acquired a very high degree of temperature. It is ſuppoſable that theſe three circumſtances may be united in the *flats* of Bourdeaux; for their level, like that of Lower Egypt, is nearly horizontal; they are not terminated

* "This is uſually denominated a fog-bank by the Engliſh navigators, and is very common in the warm latitudes." Tr.

by

by any mountain, at leaſt in the direction from eaſt to weſt; and it is probable, that, during our long ſummer days, the arid ſoil of which they are formed may acquire a ſufficient temperature. It is, therefore, not wholly improbable, but that this phenomenon may be known to the inhabitants of that department; it is familiar to mariners, who obſerve it frequently at ſea, and have given it the name of *mirage*.

"In truth, the cauſe which occaſions the *mirage* in the ocean, may be very different from that which produces it at land; but the effect being the ſame in both caſes, I have not deemed it proper to introduce a new word. I ſhall firſt deſcribe the phenomenon, and afterwards endeavour to give an explanation of it.

"The country of Lower Egypt is nearly a level plain, which loſes itſelf, like the ſea, in the clouds at the extremity of the horizon: its uniformity is only interrupted by a few eminences, either natural or factitious, on which are ſituated the villages, thus kept out of the reach of the inundations of the Nile; and theſe eminences, leſs uſual on the ſkirts of the deſert, more frequently to be ſeen on the ſide of the Delta, and which appear like a dark line on a very tranſparent ſky, are rendered ſtill further viſible by the date-trees and ſycamores, oftener to be met with in ſuch ſituations than elſewhere.

"Both morning and evening the aſpect of the country is exactly as it ought to be; and between you and the laſt villages which preſent themſelves, you perceive nothing but land; but when the ſurface of the earth is ſufficiently heated by the rays of the ſun, and indeed until it begins to get cold towards the evening, the land no longer ſeems to have the ſame extenſion, but to be terminated, to within the diſtance of about a league, by a general inundation.

"The villages placed beyond that, appear like ſo many iſlands ſtationed in the midſt of a great lake, from which the ſpectator is ſeparated by an extent of land, more or leſs conſiderable, according to circumſtances. You then behold the image of each of theſe villages reflected exactly as if it were exhibited on a clear ſurface of water, with only this difference, that as the repreſentation is at a conſiderable diſtance, the ſmaller objects are inviſible, and the maſſes alone diſtinct; in addition to this, the edges of the reverſed image are rather ill defined, and ſuch as they would be if the ſurface of the reflecting medium happened to be a little agitated.

"In proportion as one approaches a village, which appears to be placed in the midſt of an inundation, the margin of the water ſeems to recede, and the arm of the ſea, ſeparating you as it were from the village, ſhrinks back by degrees: it at length diſappears entirely, and the phenomenon, which now ceaſes in reſpect to the firſt village, is inſtantly reproduced by a new one, which you diſcover at a due diſtance in the rear. Thus every thing contributes to complete an illuſion, which is ſometimes cruel, more eſpecially in the deſert, becauſe it tantalizes you with the appearance of water, at a time when you experience the greateſt want of that element.

"The explanation which I propoſe to give of the *mirage*, is founded on ſome of the principles of optics, that, indeed, apply equally to all the elements, but which it may be, perhaps, proper to explain here.

"When a ray of light traverſes a tranſparent and uniform medium, its direction is in a ſtraight line. When a ray paſſes from a tranſparent medium into another, the denſity of which is greater, if its direction in the firſt be perpendicular to the ſurface that ſeparates it from the two *media*, this direction will not experience any alteration, that is to ſay, ſo long as the right line which the ray forms in the ſecond medium, is a prolongation of that followed in the firſt. But if the direction of the incidental ray makes an angle with the perpendicular at the ſurface:

"1°. The ray will divide in its paſſage in ſuch a manner, that the angle which it forms with the perpendicular in the ſecond medium, becomes ſmaller: And,

"2°. In reſpect to the two *media*, whatever may be the extent of the angle which the incidental ray forms with the perpendicular, the ſinus of this angle, and that of the angle of the refracted ray, are always in a correſpondent *ratio*.

"But the ſinus of a large angle does not increaſe ſo rapidly as that of a ſmall one. When the angle, therefore,

fore, that is formed by the incidental ray, and the perpendicular, happens to increaſe, the ſinus of the angle formed by the broken ray, increaſes in the ratio of the ſinus of the former, and the increaſe of the angle itſelf is leſs than that of the angle of the incidental ray. Thus, in proportion as the angle of incidence augments, the angle formed by the broken ray augments alſo, but always by little and little; ſo that when the angle of incidence hath arrived at its largeſt dimenſions, that is to ſay, when it is within an infinitely ſmall ſpace of 90°, the angle which the broken ray makes with the perpendicular, is leſs than 90°: this is a *maximum*, or, in other words, no ray of light can paſs from the firſt medium into a ſecond, under a greater angle.

"When the ray of light paſſes, on the contrary, from a denſer medium into one leſs ſo, it exactly follows the ſame line as in the firſt caſe, but in a contrary direction; that is to ſay, if in the denſe medium it has the ſame direction as the broken ray in the firſt caſe, it divides at the ſurface, and aſſumes the direction which has been alſo followed by the incidental ray.

"In conſequence of this it may be inferred that, on the paſſage from a more to a leſs denſe medium:

"1°. If the ray of light be comprehended between the perpendicular and the direction of the diverging ray which conſtitutes the *maximum* angle; this ray will project into the leſs denſe medium.

"2°. If the ray of light poſſeſſes the ſame direction as the diverging ray, the angle of which is the *maximum*, it will again iſſue forth, by making an angle of 90° with the perpendicular, or by remaining in the plane, which ſerves as a tangent to the ſurface. But if the angle which the ray of light forms with the perpendicular, be greater than the *maximum* of the angle of refraction, or, what amounts to the ſame, if the ray be compreſſed between the ſurface and the diverging ray, the angle of which is the *maximum*, it will not leave the denſe medium; it will reflect itſelf to the ſurface, and re-enter the ſame medium, by making the angle of reflection equal to the angle of incidence, theſe two angles being in the ſame plane, perpendicular to the ſurface. It is on this laſt propoſition that the explanation of the *mirage* is principally founded." *P.* 74.

OF THE DJEOUABY ARABS AND THE BEDOUINS.

"THE banks of the Natron lakes are frequented every year by the Djeouabys *, a hoſpitable tribe, who lead a ſhepherd's life, and encamp there every winter with their flocks. They are employed during this time in carrying natron and prickly reeds; they alſo have ſome traffic in dates, which they fetch in caravans from Sioua in the Ammonian Oaſis: it is a journey of twelve to fifteen days. Theſe Arabs are *marabouths* or peaceful people †, who wander here and there to find water and paſture for their cattle. This tribe has, more than any other, preſerved their ancient cuſtoms; they are merely ſhepherds, and refuſe to cultivate the ſoil. Their manners are mild, and partake of the ſimplicity of their way of life. They are not, however, exempted from the turbulence of the paſſions, and eſpecially that of love, which in every country, and eſpecially in the Eaſt, is cloſely allied to jealouſy; and this ſometimes hurries them into the moſt cruel exceſſes ‡.

"The

* "The Djeouabys have for their leaders Karamit-abou-ghaleb, chief ſheik of the tribe, Hhadjy-thahh-aloudihil, and Hhadjy-ica-abou-ali. This tribe is compoſed of about two thouſand men, and poſſeſſes about ſixty horſes."

† "They never make war, and only take up arms to defend themſelves, and even this but rarely; they almoſt always trade for money."

‡ "Haoud, a reſpectable old man, head of a large family, and a dependant on Bhadjy Taha, had his only ſon aſſaſſinated in the arms of his wife. She had had a former huſband, who repudiated her on frivolous pretences; but, filled with love and rage, this atrocious wretch ſwore that he would kill, with his own hand, every one who ſhould marry her, and he kept his word. Haoud not being able to bear the ſight of the murderer of his own ſon, had retired to Upper Egypt, and, without wiſhing it, he had drawn with him ſeveral

"The clothing of the Djeouabys consists of an *ibbram* and a *bernous*, a kind of cloak similar to the surplice which is worn by those that officiate in the Romish church: it is made of white wool. This stuff, which is used to clothe both men and women, is manufactured in Barbary: it is bought at Cairo, but chiefly at Alexandria. The women spin the wool from their own sheep to make the cloth used for their tents, and other common purposes.

"The wealth of the Djeouabys, and in general of the Arabs of the desert, consists in camels and sheep, whilst that of the Arabs who inhabit the villages is in large cattle; for these last have but few camels. Who would imagine that in the midst of deserts, a style of easy circumstances establishes the same distinctions as with civilized people, and turns aside natural propensities? The Arabian women do not all suckle their own children; the more opulent employ wet nurses.

"Those mothers who do not abandon their children to hired nurses, appear equally susceptible of the same feelings towards this tender age as the more civilized people. At the attack of an Arabian camp, which was surprised by some of our troops, the men took to their horses and fled with precipitation towards the Nile, abandoning the women to their fate. These, whether by the impulse of the moment, or from reflection, thought to protect themselves from the fury of the soldiers, and retard their progress, by laying their children at the feet of their pursuers. This, however, did not stop our brave men; for in the midst of pursuit they lifted from the ground these little innocents, gave them into the arms of their mothers, and continued as before to follow their enemies.

"It is very difficult to prevent disorder from reigning in a camp taken by assault. In these cases the Arab women, under the apprehension of submitting to the desires of the conquerors, have been known to have recourse to a singular stratagem, in order to inspire disgust, that of besmearing over their faces with cowdung.

"The Arabs of the desert bear the name of Khaiah Arabs, or inhabitants of tents—*khaiah* meaning canvas. The village Arabs are called Khaith, or dwellers within walls. These last were once wandering tribes, who gradually approaching a more cultivated country, at first dwelt in tents, but insensibly changed them for settled habitations like the fellahs of Egypt.

"There is no kind of convention which binds the members of any tribe to the chief; he is almost always of an ancient family, and respected as such; but to maintain his authority as the head of the tribe, he must employ persuasion, address, accommodating manners, in a word, all the art of an experienced leader; he has, however, the right of making peace or war, and is charged with what concerns the general welfare of the tribe.

"As soon as peace is made with a tribe, or a treaty commenced, the chief is invested with a cloak, or pelisse; and this custom of making presents is so fully established, that the contract would not be thought binding without this distinction.

"The Arab sheiks negotiate with a sort of dignity, or rather reserve, like all other knaves. What has been called *eating bread and salt* with their new friends, and which has been thought so sacred a pledge, is, in fact, a mere farce, consecrated by custom. The Arabs on each bank of the Nile have shown that they pay no regard to the sacredness of an oath: they violate their own treaties whenever fear or interest impels them to it.

"When the Arabs present themselves before a person whom they respect, they leave their horses at about a hundred paces distance, and then advance on foot.

"They know no other laws than that of retaliation. Where there are no penal laws, nor magistrates to put them in execution; murder would go unpunished, if assassination did not, in some degree, supply the want of public energy. Hence it is, that this, which with us is looked upon as a base

ral families. This unfortunate father, perceiving that his retirement occasioned disorder in the tribe, has rather chosen to suppress his resentment than injure the common interest, and has returned to Bhadjy Taha. But he appears always melancholy, his eyes filled with tears, and he drags out a languishing existence."

baſe crime, becomes a legitimate act of vengeance, which is purſued by the relations of the ſufferer from generation to generation.

"Theſe murders conſtantly foment warfare between different tribes, or between the wandering tribes and the villages. It is then called *having blood between them.*

"Sometimes, to *ranſom the blood* and to reſtore peace, a payment is made as a compromiſe; but this is accounted ſhameful, and thus the weak or puſillanimous become doubly tributary to the ſtronger.

"The villages that refuſe to pay, are liable to be pillaged three times. Theſe plunders ſtrike the country with terror, and make the inhabitants regard the Arabs as ſome of the moſt formidable ſcourges with which they are afflicted. I aſked a ſheik if he had had the plague this year in his village? 'We have had,' ſaid he, 'the plague 'and the Arabs'." *P.* 288.

"The Arabs have a great dread of the ſmall-pox and the plague: thoſe who have not had theſe diſeaſes take great pains to avoid thoſe that are ſuffering under them. The ſmall-pox leaves very conſiderable pitting in their faces. Notwithſtanding the prejudices of religion, the bodies of thoſe dead of the plague are burnt with the greateſt care.

"The ages of their children are dated from certain events or periods: thus thoſe born in this year will date from the entry of the French into Egypt. The Arabs have a kind of chronicle, which comprehends about ten years. They have no public regiſters. The date of the birth of their children is written on a ſlip of paper over a page of the Koran, and that of the children of the village on the gates or walls of the houſes.

"The want of chirurgical inſtruments gives riſe to a very ſingular cuſtom in gun-ſhot wounds, the intention of which (however fulfilled) is to ſupply the place of forceps to extract the ball when it has only made a fleſh-wound. This cuſtom is to make an inciſion in the hinder parts of a frog, of a correſponding ſize with the lips of the wound, and unite the whole with a good ligature. They pretend that this proceſs, and the convulſive movement of the dying animal, draws to the ſurface the ball that made the wound. They then dreſs the wound with oil or butter, and burn it with verdigriſe, to hinder it from cloſing too ſoon. It is for the ſame purpoſe, and in order to promote ſuppuration, that they put in the wound a ſmall ſtone, which is the ſame with the cautery which is employed in Europe.

"The Arabs always carry with them that which makes the greater part of their riches, and with which they proviſion their dwelling camps. They preſerve their chopped ſtraw and their grain in large pits dug under ground. The neighbourhood of a well of freſh water, a few ſlips of land of ſcanty product, or ſalt lakes that can be worked with ſome profit, determine the ſite of theſe encampments. The Arabs poſſeſs beſides, at four or five leagues from the margin of cultivated countries, ſtore-houſes kept faſt cloſed, and further on in the deſert depoſits under the ſand known by ſome outward marks to the proprietors only.

"The Djeouabys, in order to eſcape being pillaged by the wandering tribes, are obliged to receive them into their camps, and furniſh them with proviſions, and barley for their horſes. The Arabs of the deſert are a lawleſs predatory race, and had been in a ſtate of conſtant warfare with the Mamelukes, who, however, kept them in ſome kind of awe. On the firſt arrival of the French, the women of the Hennadys * chanted,

"'Succeſs to the people who have 'driven Mourad from Cairo.

"'Succeſs to the people who have 'brought us into the villages.

"'Succeſs to the people who have 'fed us with *fouthyer* †.'

"Since, however, we have repreſſed their incurſions by vigorous meaſures, they have ceaſed to celebrate our arrival. The ſame diſtruſt ought to be entertained of theſe Arabs as of robbers and aſſaſſins: they are but

* "Monſa-Abu-Ali is the chief of the principal tribe of Hennadys. They poſſeſs about three or four hundred horſes, and with their allies can muſter from 900 to 1000 cavalry. The Hennadys are the moſt ancient of the Libyan tribes that are known in Egypt."

† "A kind of cake ſpread over with butter, which is eaten with honey, or more commonly with molaſſes."

little

little formidable as a military force, except where they experience no opposition; and the expeditions of the French in purſuit of them penetrating into the centre of their arid ſands and their deſerts, which were eſteemed inacceſſible, will, no doubt, be attended with the happieſt effects.

"The principal weapon of the Arabs is a pike†, which they wield and throw with great dexterity. They manage their horſes with equal ſkill, and pay the greateſt attention to them; nevertheleſs, one of their practices appears to an European, at leaſt, very injudicious; it is that of checking the horſe on full ſpeed, and making him rear on his hind legs. The Arabs never attack in line, but always like foragers, uttering at the ſame time loud cries and invectives; their ſtyle of fighting being merely that of light troops.

"The horſes of the Arabs are very ſwift, and they puſh them to their full ſpeed; at the ſame time, and without letting go the reins, which they hold in their left hand, they charge an enemy in front. If ſucceſsful, they ſtrip him, and ſometimes cut off his head, which they bear in triumph at the end of a pike. When they miſs their blow they return to the charge by a half wheel to right or left, or endeavour to gain the vantage ground.

"The Arabs are in general but ill equipped. Their fire-arms and powder are very bad; their balls are not well caſt; the powder is granulated in an unartificial manner, and is for the moſt part charcoal; they carry it in a wooden flaſk, and the balls ſeparately in a leathern bag, ſeldom charging their pieces with cartouches.

"The Arabs bordering on Egypt were in the habit of ſending ſpies to Boulak, diſguiſed as huſbandmen, in order to learn the kind and number of the troops about to march againſt them from Cairo. As ſoon as their ſpies returned, the tribe broke up camp, and ſent far into the deſert their wives and children, and all their valuables. The men themſelves made a few days march to fatigue their enemies, and in the mean time, being joined by the confederate tribes, they either commenced hoſtilities or received the attack.

"Every camp has advanced guards on the neighbouring heights, who carry their turbans on the point of their lances. If the camp is to advance, the vedettes march on the ſame ſide as the enemy, or the prey which they propoſe to carry off; if on the contrary, the vedettes return towards the camp.

"As ſoon as the Arabs are apprehenſive of an attack, they ſeparate into ſeveral ſmall camps at a great diſtance from each other, and tie their camels to the tents, ſo as to be able to move off at a moment's notice.

"When one tribe is engaged with another, the women come within ſight of the combatants, playing on the tambourine, and ſinging ſtrains powerful to excite their courage: the wounded are taken care of by their wives or miſtreſſes. The women hold valour in great eſtimation, and a chief covered with ſcars is the boaſt of the whole tribe: thus the ſupport of empires is the band of union among theſe miſerable hordes of robbers.

"A combat in which twenty or twenty-five men are killed, is reckoned a bloody battle, the date of which forms an important era.

"It is neceſſary when marching during night in the deſert, againſt the Arabs, to be aware of a circumſtance, which would otherwiſe often give a needleſs alarm of the preſence of the enemy: this is the light of the horizontal ſtars, which here, as well as at ſea, are very apt to be miſtaken for fires.

"The natural increaſe of mankind impoſes on them the neceſſity of ſeeking for ſubſiſtence; hence the forty thouſand Arabs that border upon Egypt, finding no reſource in their arid ſands, conſider this country as their own domain, and, under this pretext, are perpetually making predatory incurſions. The government has often ineffectually, and never with more than partial ſucceſs, endeavoured to repreſs

† "The pike conſiſts of a ſquared iron head, terminated by a ſharp point, and fixed to a pole from four to five metres long. The wounds made by this weapon are not ſo deep as thoſe of the lance, the head of which is compreſſed; but their conſequences are generally more ſerious, not unfrequently terminating in a locked jaw. The Arabs eaſt of the Nile have, almoſt all of them, pikes or lances; but thoſe of Libya carry fire-arms."

this

this miſchief: in the mean time the unhappy cultivator was expoſed to the vexatious oppreſſion of the agents of government, and the devaſtation and cruelty of the Arabs. Such was the condition of the inhabitants of Egypt; it is greatly to be wiſhed that it may henceforth be ameliorated." *P.* 295.

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"Some learned writers * would perſuade us, that our verſes are compoſed of iambics, trochees, ſpondees, pyrrhics, dactyls, &c. or a mechanical arrangement of long and ſhort ſyllables. This notion has involved the ſubject in darkneſs and perplexity. In the following Eſſay, the author has rejected all thoſe ſcholaſtic terms, which have been uſed in Greek and Latin proſody, and conſidered the Engliſh verſification as founded, not on Greek and Roman feet; but on a certain order and ſucceſſion of accented and unaccented ſyllables. This order depends on the nature of the poem; and wherever it is violated, he does not attempt to vindicate ſuch an irregularity by claſſical authority, or the principles of a foreign language, with which it has no concern; but, though he allows, that ſuch a violation of an eſtabliſhed rule may ſometimes be admitted, with a deſign to make the ſound an echo to the ſenſe, he preſumes, that it is more frequently owing to the negligence of the poet, and ſometimes to his want of taſte for the harmony of numbers.

"A ſmall liſt of poetical names of gods, goddeſſes, heroes, cities, &c. is ſubjoined, in order to give young ſtudents ſome idea of the accuracy and uniformity, with which the Greek and Latin poets have aſcertained the quantity of their ſyllables †; and to enable them to avoid thoſe groſs and vulgar errors in pronunciation, which betray the ignorance of the ſpeaker.

"It is to be lamented, that many of our Engliſh poets have run into needleſs deviations from the legitimate pronunciation of ancient names, merely becauſe the accentuation they choſe to adopt, was more eaſily accommodated to the meaſure of their verſe.

"We ſmile at the foppery of the French for uſing ſuch finical appellations, as Herodote, Ariſtote, Polybe, Denys d'Halicarnaſſe, Etienne de Byzance, Tite Live, Suetone, Macrobe ‡, Quinte Curce, State, Pline, and Aulu-Gelle; but, let us not ourſelves diſtort, mangle, and murder the ve-

* "Foſter on Accent and Quantity, ch. iii. &c."

† "It is very remarkable, that the ancient Greek and Roman poets ſhould agree in fixing the quantity of almoſt every ſyllable, in their reſpective languages, even in caſes where no modern reader can poſſibly aſcertain the length of a ſyllable by any reaſons, *à priori*. The Greeks paid the moſt ſcrupulous attention to their numbers. And Cicero informs us, that if a Roman actor made the ſmalleſt miſtake in the meaſure of a verſe, or the quantity of a ſyllable, he was hiſſed off the ſtage. Hiſtrio, ſi paulum ſe movit extra numerum, aut ſi verſus pronuntiatus eſt ſyllabâ unâ brevior aut longior, exſibilatur, et explodituir, Cic. Parad. iii. To an Engliſhman, who pretends to claſſical learning, it is a diſgrace to violate the rules of proſody, and to have leſs taſte and diſcernment than the common auditors of a Roman theatre."

‡ "Who knows, but that hereafter, the name of Macrobius may be written, by a farther abbreviation, in the Scotch faſhion, M'Robe?".

nerable

nerable names of classical antiquity, with the same ridiculous licentiousness." *P.* iii.

EXTRACT.

NATURE.

"NATURE, the supreme pattern of imitation in poetry, and in all other arts and sciences.

"'*Naturam intucamur, hanc sequamur.*' Quint. viii. 3.

"' First follow Nature, and your judgment frame
' By her just standard, which is still the same:
' Unerring Nature, still divinely bright,
' One clear, unchang'd, and universal light,
' Life, force, and beauty, must to all impart,
' At once the source, and end, and test of Art.'
Pope, Ess. on Crit. 68.

"When we consider Nature in all her various operations, we shall find her plain, simple, and uniform. She never appears in gaudy and fantastic ornaments; never embellished with frivolous or meretricious decorations; her air and attitude are graceful; her mien is sober, grave, and venerable; her language is easy, familiar, and unaffected; her works are distinguished by their grace, harmony, and proportion; and she never displays any of those extravagant images, which frequently characterise the productions of art.

"If we cast our eyes over those numerous objects which constitute the great theatre of Nature, we shall find in every one of them a beautiful order and symmetry.

"The heavens display inimitable examples of magnificence and grandeur, in exact proportion to their real utility. The earth is adorned with an infinite variety of delightful landscapes and pleasing objects, which charm the eye, and entertain the imagination by that simplicity which always gratifies a sensible spectator; yet, by ten thousand repetitions, never creates satiety or disgust. We rise from a philosophical view of Nature with perfect satisfaction, and we return to it again with new delight and improvement. We may therefore conclude, that the best and the noblest pattern of imitation, in every department of human life, in every art and science, is Nature." *P.* 128.

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